

Srila Madhvacarya



*ananda tirtha-nama sukha-maya-dhama yatir jiyat
samsararnava-taranim yam iha janah kirtayanti budhah*

"May that great *sannyasi*, Srila Ananda Tirtha (Madhvacarya) be ever victorious. He is like a boat to cross the ocean of the material world, and the wise men in this world praise him."

(Prameya Ratnavali by Srila Baladeva Vidyabhusana)

The contents of this webpage are in response to a group of young men claiming to be the followers of Sri Madhvacarya who recently challenged the *siddhanta* of the Gaudiya *sampradaya*. Many of their points simply stem from lack of knowledge of the Gaudiya *siddhanta*, whilst other arguments appear to stem more from the fundamental defects of conditioned souls, such as malice and envy.

The issues to be discussed are:

- A. The Validity of the Gaudiya Parampara
- B. The Divinity of Sri Caitanya Mahaprabhu
- C. The Ontological Position of the Vaishnava over the Brahmana • **NEW** •
- D. The Supremacy of Srimad Bhagavatam (to be added soon)
- E. The Supreme Position of Sri Krishna as the Source of All Incarnations (to be added soon)

We will analyze each of these issues individually and present the conclusion according to the Gaudiya viewpoint. In each chapter the oppositions various arguments will be presented, followed by our refutation. Our sole aim in presenting this thesis is to show our own community of Vaisnavas that we indeed have valid and conclusive answers to such objections.

Although we may speak very strongly in our rebuttal, we would like to make it very clear that we find no fault with the great Vaisnava Sri Madhva Muni. We regard him as one of our *sampradaya-acaryas* and offer him all respects. It is the opinion of the Gaudiya Vaisnavas that the teachings of Sri Madhvacarya are a vital step in the evolution of theism which culminates in the philosophy of divine love expounded by Sri Caitanya Mahaprabhu.

We do not claim to be a great *vidvan* (scholar), nor do we claim to have much knowledge in philosophy and history. We simply pray at the lotus feet of our revered gurudeva, Om Visnupada Sri Srimad Bhakti Gaurava Narasingha Maharaja and the predecessor *acaryas* in our *guru-varga* such as Srila A. C. Bhaktivedanta Swami Prabhupada, Srila B. R. Sridhara Deva Goswami Maharaja, Srila B. P. Puri Gosvami, Srila Bhaktisiddhanta Sarasvati Thakura, Srila Bhaktivinode Thakura, and Srila Baladeva Vidyabhusana to bless us with inspiration.

Praying for the mercy of Hari, Guru and Vaisnavas —

Tridandi Bikshu
Swami Bhakti Vijnana Giri

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Brahmana Vaisnava Ontology



The Ontological Position of the Vaisnava Over the Brahmana
Part One of Two Parts

OBJECTION: Through their process of initiation, many Gaudiyas who are not born in *brahmana* families claim to be *brahmanas*, having the right to perform *arcana* and *yajna*. This is not in line with the *Dharma-sastras* wherein it is explained that one must be born in the family of a *brahmana* in order to be one -

*yajna-siddhy-artham anaghan
brahmanan mukhato'srjat
brahmanyam brahmanenaivam
utpanno brahmanah smrtah*

"From the mouth (of the Lord) sinless *brahmanas* were created for the purpose of performing sacrifices. The child born of a *brahmana* in the womb of a *brahmana* wife is known as a *brahmana*." (*Harita Smṛti* 1.12.15)

REFUTATION: Let us first examine what a *brahmana* is, by stating the qualities of a *brahmana*. According to Sri Kṛṣṇa in *Bhagavad-gita* (18.42), the qualities of a *brahmana* are as follows —

*samo damas tapah saucam
ksantir arjavam eva ca
jñanam vijñanam astikyam
brahma-karma svabhava-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the *brahmanas* work."

In the *Mahabharata* 1 it is stated:

dharmaś ca satyaś ca damaś tapaś ca

*amatsaryam hris titiksanasya
yajnas ca danam ca dhrtih srutam ca
vratani vai dvadasa brahmanasya*

"A *brahmana* must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the *Vedas*. These are the twelve qualifications for a *brahmana*."

Elsewhere in the *Mahabharata* (*Vana Parva* Chapter 180) Yudhisthira explains —

*satyam danam ksama-silam
anrsyamsam tapo ghrna
drsyante yatra nagendra
sa brahmana iti smrtah*

"A person who possesses truthfulness, charity, forgiveness, sobriety, gentleness, austerity and lack of hatred is called a *brahmana*."

In the *Srimad Bhagavatam* (7.11.21) Sri Narada Muni states -

*samo damas tapah saucam
santosah ksantir arjavam
jnanam dayacyutatmatvam
satyam ca brahma-laksanam*

"The symptoms of a *brahmana* are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead."

Having established the *lakshanas* of a *brahmana*, let us see who is qualified to be a *brahmana*. The verse by Harita quoted by our challengers is correct so far as both the husband and the wife exhibit all the brahminical qualities referred to above, and perform the *garbhadana-samskara* correctly. Furthermore, both families must be able to ascertain their forefathers from Lord Brahma without any break, can confirm that their descendants had all properly undergone the ten purificatory processes (*dasa samskara*), can prove that there was never any intercaste marriages in their families and can establish that before each pregnancy the appropriate *samskaras* had been performed. Such a child born from these parents can be termed as a seminal *brahmana*. Such a child born to them may display brahminical tendencies but is not considered a *brahmana* in the true sense of the word until he is purified by *samskaras*. 2

Although such verses may be found to establish that a *brahmana* may be by birth, the scriptures also state otherwise — it cannot be ruled out that anyone may become a *brahmana* by the process of initiation -

*yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram*

"Just as bell-metal is transformed into gold by alchemy, a common man is transformed into a twice-born *brahmana* by *diksa* from a bona-fide preceptor." (*Tattva Sagara* 2.12)



So, by *diksa-samskara* a person who was not born in a *brahmana* family, but who exhibits brahminical qualities, may become a twice-born. Again, quoting Maharaja Yudhishthira in *Mahabharata* (*Vana Parva* chapter 180) -

*sudre tu yad bhavel-laksma
dvije tac ca na vidyate
na vai sudro bhavec chudro
brahmano na ca brahmanah*

"If such symptoms are found in a *sudra*, he should never be called a *sudra*, just as a *brahmana* is not a *brahmana* if he lacks these characteristics."

Similarly, Lord Siva tells Uma in the *Mahabharata* (*Anusasana Parva* 163.8, 26, 46) —

*sthito brahmana-dharmena
brahmanyam upajivati
ksatriyo vatha vaisyo va
brahma-bhuyah sa gacchati*

*ebhis tu karmabhir devi
subhair acaritais tatha
sudro brahmanatam yati
vaisyah ksatriyatam vrajet*

*etaih karma-phalair devi
suddhatma vijitendriyah
sudro'pi dvija-vat sevya
iti brahmabravat svayam*

*sarvo'yam brahmano loke
vrttena tu vidhiyate
vrtte sthitas tu sudro'pi
brahmanatvam niyacchati*

"If *ksatriyas* or *vaisyas* become situated in the behavior of *brahmanas* and spend their lives in the occupation of *brahmanas*, then such persons attain the position of *brahmanas*.

O Goddess, by the same process, a *sudra* can become a *brahmana* and a *vaisya* can become a *ksatriya*.

O Goddess, by the results of these activities and by following the *agamas*, then even a low-born *sudra* also becomes a *brahmana*.

A person in this world is born a *brahmana* simply as a result of his nature. A *sudra* situated in the profession of a *brahmana* also becomes a *brahmana*."

*na yonir napi samskaro
na srutam na ca santatih
karanani dvijatvasya
vrttam eva tu karanam*

"Neither birth, purificatory ceremonies, nor learning, nor progeny are qualifications for brahminical status. Only brahminical conduct is the basis for brahminical status." (*Mahabharata, Anusasana Parva* 143.50)

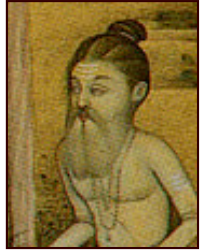
Furthermore, Sri Krsna states in *Bhagavad-gita* (4.13)

*catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam*

"According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable."

None of the above scriptural statements mention birth as a brahminical qualification. This is also confirmed by the *sruti* in the *Vajrasucika Upanisad* of the *Sama Veda*.

OBJECTION: Birth itself is dependent upon *guna* and *karma*. The Lord Himself determines where a *jiva* takes birth according to the individual *jiva's* karmic activities in his previous life. Without prior knowledge of one's previous birth, it is erroneous to assume that, based on one's *guna* and *karma* in this birth, one's *varna* may be determined.



REFUTATION: At present in Indian society, one's *varna* is ascertained solely by seminal consideration. Yet the Vedic scriptures approved of a rational system ascertaining *varna* according to one's inherent qualities (*svabhava*). In order to prove that this is not a new invention created by envious people, we herein cite the case of Satyakama Jabala from the *Chandogya Upanisad* (4.4.1-5) —

*satyakamo ha jabalo jabalam mataram amantrayam cakre
brahmacaryam bhavati vivatsyami kim gotro'ham asmiti*

*sa hainam uvaca-
naham etad veda
tata yad gotras tvam asi
bahvaham caranti paricarini yauvane tvam alabhe
saham etan na veda
yad gotras tvam asi
jabala tu nam-aham asmi
satyakamo nama tvam asi
sa satyakama eva jabalo bravitha iti*

*sa ha haridrumatam gautamam etyovaca-
brahmacaryam bhagavati vatsyamy-upeyam bhagavantam iti*

*tam hovaca-
kim gotro nu somyasiti*

*sa hovaca -
naham etad veda bho yad gotro'ham asmyaprccham mataram
sa ma pratyabraid bahvaham caranti paricarini yauvane tvam alabhe*

*saham etan na veda yad gotras tvam asi jabala tu nam-aham asmi satyakamo nama tvam asiti
so'ham satyakamo jabalo'smi bho iti*

tam hovaca-

*naitad abrahmano vivaktum arhati
samidham saumyahaaropa tva nesye na satyadaga iti*



"Once, Satyakama, the son of Jabala, asked his mother, 'I want to live as a *brahmacari*. Which dynasty (*gotra*) do I belong to?' Jabala answered, 'My son, I do not know which dynasty you belong to; in my youth I served as a midservant in various places and at that time begot you as my son. Therefore I don't know which *gotra* you belong to. My name is Jabala and your name is Satyakama. Therefore you should say that your name is Satyakama Jabala.' Thereafter Satyakama Jabala approached Haridrumata Gautama and said, 'I wish to live with you as a *brahmacari*.' Gautama replied, 'O gentle one, which dynasty do you belong to?' Satyakama replied, 'I do not know which dynasty I belong to. I asked my mother and she said, 'I

begot you as my son when I was wandering in my youth as a maidservant. Therefore I do not know which dynasty you belong to. My name is Jabala and your name is Satyakama. So I am called Satyakama Jabala.' Gautama then said to him, 'My dear son, no one other than a *brahmana* can speak such truth that you have spoken. Therefore you are a *brahmana*, and I accept you. O gentle one, go and bring wood for sacrifice.' Jabala replied, 'I am going right now to bring wood.' Gautama said, 'Never divert from the truth.'

In his commentary to the *Chandogya Upanisad*, Sri Madhvacarya says —

*arjavam brahmane saksat
sudro'narjava-laksanah
gautamas tviti vijnaya
satyakamam upanayat*

"A *brahmana* possesses the quality of simplicity, and a *sudra* possesses the quality of crookedness. Knowing this fact, Gautama gave *upanayanam* to Satyakama."

Although there was no evidence that Satyakama was born from a *brahmana* family, Haridrumata Gautama accepted him as a *brahmana* simply on the strength of his brahminical character.

Satyakama is not the only example we can find of a person born in a lower *varna*

achieving the status of a *brahmana*. The son of Maharaja Gadhi, Visvamitra, became a *brahmana* by the strength of his austerities —

*tapata sarvan diptaujah
brahmanatvam avaptavan*

"That effulgent one (Visvamitra) performed all kinds of austerities and attained the position of a *brahmana*." (*Mahabharata*, *Adi Parva*, Chapter 174)

Also in the *Mahabharata* (*Anusasana Parva*, Chapter 30) we find the example of Maharaja Vitahavya who also became a *brahmana* —

*evam vipratvam agamad
vitahavyo naradhipah*

*bhrgoh prasada rajendra
ksatriyah ksatriyarsabha*

*tasya grtsamadah putro
rupendra ivaparah
sa brahmacari viprarsih
sriman grtsamado'bhavat*

*putro grtsamadasyapi
suceta abhavad dvija
vacah sucetasah putro
vihavyas tasya catmajah*

*vihavyasya tu putras tu
vitatyas tasya catmajah
vitatasya sutah satyah
santah satyasya catmajah*

*sravas tasya sutas carsi
sravasas cabhavat tamah
tamasas ca prakaso'bhut
tanayo dvija-sattamah*

*prakasasya ca vagindro
babhuva jayatam varah
tasyatmajas ca pramitir
veda-vedanga-paragah*

*ghrtacyam tasya putras tu
ruru-namodapadyata
pramadvarayan tu ruoh
putrah samdapadyata*

*sunako nama viprarsir
yasya putro'tha saunakah*

"This is how Maharaja Vitahavya attained the status of a *brahmana*: O best of the *ksatriyas*, although Vitahavya was a *ksatriya* by birth, by the mercy of Bhrgu he became a *brahmana*. His son was Grtsamada who was as beautiful as Indra. He became a *brahmacari* and a *brahmana* sage. Suceta, the son of Grtsamada, also became a *brahmana*. The son of Suceta was Varca, and his son was Satya. The son of Satya was Santa, whose son was Rsivara. The son of Rsivara was Tama and his son, Prakasa, was the best of the *brahmanas*. The son of Prakasa was Vagindra, whose son Pramiti, was learned in the *Vedas* and *Vedangas*. Pramiti begot Ruru in the womb of Ghrtaci. In his wife, Ruru begot a son named Sunaka, who became a *viprarsi*. The son of Sunaka was Saunaka Rsi."



The *Hari-vamsa* (29.7-8) explains that in the dynasty of Grtsamada, there were *brahmanas* headed by Saunaka, as well as *ksatriyas*, *vaisyas* and *sudras* —

*putro grtsamadasyapi
sunako yasya saunaka
brahmanah ksatriyas caiva*

vaisyah sudras tathaiva ca

In *Srimad Bhagavatam* (9.2.16-17) we find that the dynasty of Maharaja Dhrsta also became *brahmanas* —

*dhstad dharstam abhut ksatram
brahma-bhuyam gatam ksitau*

"From Dhrsta came the dynasty called Dharsta, whose members achieved the position of *brahmanas* in this world."

Also in the *Bhagavatam* (9.2.22) we see the example of Maharaja Agnivesya, the son of Devadatta, who began a race of *brahmanas* —

*tato brahma-kulam jatam
agnivesyayanam nrpa*

"O King, from Agnivesya came a brahminical dynasty known as Ägnivesyayana."

Other examples are Jahnu Muni, who was born as the son of Hotra in the Lunar Dynasty (SB 9.15.1-4); in the dynasty of Maharaja Puru, Kanva Rsi was born and from him the sage Medhatithi who began the Praskanna *brahmana* line (SB 9.20.1-7); Gargya, the son of King Sini, began a generation of *brahmanas*; Trayyaruni, Kavi and Puskararuni, the three sons of Maharaja Duritaksaya, became *brahmanas*; the descendants of Ajamidha headed by Priyamedha all achieved the position of *brahmanas*, and in their family the great sage Mudgala of the Maudgalya *brahmanas* was born: of the hundred sons of Rsabhadeva, eighty-one of them became *brahmanas* (SB 5.4.13); Nabhaga and the son of Dista, although born as *vaisyas*, became *brahmanas* 3; Maharaja Bali begot five *ksatriya* sons, and also had sons who founded *brahmana* dynasties (*Hari-vamsa* 31.33-35). Other great personalities such as Vasistha, Gautama, Agastya, and Rsyasrngas were not *brahmanas* by ordinary standards, yet who will doubt their qualification and that of their descendants?

Another supporting evidence is found in *Srimad Bhagavatam* (7.11.35) -

*yasya yal laksanam proktam
pumso varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset*

"If one shows the symptoms of being a *brahmana*, *ksatriya*, *vaisya* or *sudra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." (*Srimad Bhagavatam* 7.11.35)

Sri Lomasa Rsi in the *Itihasa Samucchaya* states -

*sudram va bhagavad bhaktam
nisadam svapacam tatha
viksatam jati samanyat
sa yati narakam dhruvam*

"A Vaisnava, even if he is born in a *sudra*, dogeater or even lower class family than that, if somebody sees such a devotee in bad behavior (due to being born in that kind of family), he is certainly said to be going to hell." (*Itihasa Samucchaya*)

*na me bhaktas caturvedi
mad-bhaktah svapacah priyah
tasmai deyam tato grahyam
sa ca pujoyo yatha hyaham*

"A *brahmana* who is expert at chanting the four *Vedas* is not dear to me, but a devotee who comes from a family of dog-eaters is dear to me. Whatever he touches becomes pure. That devotee, although born in a family of outcastes is as worshippable as I am." (*Itihasa Samucchaya*)

The *Padma Purana* -

*na sudra bhagavad-bhaktas
te tu bhagavata matah
sarva-varnesu te sudra
ye na bhakta janardane*

"A devotee should never be considered a *sudra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhagavatas*. If one is not a devotee of Lord Krsna, however, even if born of a *brahmana*, *ksatriya* or *vaisya* family, he should be considered a *sudra*." (*Padma Purana*)

*sva-pakam iva nekseta
loke vipram avaisnavam
vaisnavo varno-bahyo 'pi
punati bhuvana-trayam*

"If a person born in a *brahmana* family is a nondevotee, one should not see his face, exactly as one should not look upon the face of a dog-eater. However, a vaisnava found in *varnas* other than *brahmana* can purify all the three worlds." (*Padma Purana*)

*sudram va bhagavad-bhaktam
nisadam sva-pacam tatha
viksate jati-samanyat
sa yati narakam dhruvam*

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of *sudras*, *nisadas* or *candalas* to belong to that particular caste certainly goes to hell." (*Padma Purana*)



Further evidence that a *brahmana* is not simply by birth is again provided by Sri Acarya Madhva himself. In his *Gita Tatparya* commentary, the *acarya* gives no mention of birth as a prerequisite to be a *brahmana* when commenting on Chapter 4 verse 13. 4 Rather, he states it is according to one's *svabhava* (inherent nature) —

*svabhaviko brahmanadih samadyaireva bhidyate
yonibhedakrto bhedo jneya caupadhikastvayam* (*Gita Tatparya* 4.13)

This is also reiterated by Sri Raghavendra Yati in his commentary, *Gita Tatparya Nirnaya*. In this regard Sri Jaya Tirtha is also in agreement. In his *Sruta Prakasika* commentary, he writes —

*brahmanad eva brahmana iti niyamasya kvacid anyathatvopapatte vrscika
tanduliyakadi-vad iti*

Here Sri Jaya Tirtha cites the *vrscika-tanduli-nyaya* — the logic of the 'scorpion and the rice'. When the seed of the scorpion is placed in the womb of another scorpion, a scorpion is born. This is the general

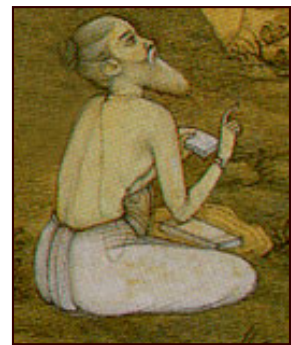
law of nature. Yet sometimes it is seen that scorpions are born from rice. Although in this case the placement of the seed is not seen, the inconceivable potency of the Lord, which makes the impossible possible, brings about the scorpions' appearance.

Our challengers have stated that "Without prior knowledge of one's previous birth, it is erroneous to assume that, based on one's *guna* and *karma* in this birth, one's *varna* may be determined." In order to help the reader to understand their hypothesis more clearly, we have created the following scenario —

We have a western Vaisnava, who wakes up during the *brahma-muhurta* every morning, takes bath thrice daily, applies *urdhva-pundra* in all twelve places on the body, wears *dhoti* and *kaupina*, chants Lord Govinda's name 25,000 times, worships Tulasi, worships the Deity form of the Lord with sixteen *upacaras*, lives a life of celibacy, is a strict vegetarian, does not eat onions, garlic and other forbidden foods, does not drink tea or coffee, does not take any form of intoxication, offers whatever he cooks to Krsna, does not smoke, does not gamble, studies the *sastras*, performs *kirtana*, fasts on *ekadasi*, and distributes the *Bhagavad-gita* to fallen people in the most degraded places.

... he is a fallen Mleccha, without any brahminical quality whatsoever and is destined to be cast into eternal hell.

Compared to...



A young man from Daksina Kannada, born in a Madhva-*brahmana* family, studied some scripture at the local Madhva *sabha* when he was a child, now living in America, wakes up at 7.00am, eats his Corn-Flakes, gulps down his coffee and rushes out to catch the tube into town, works for a Mleccha beef-eating-manager (now what does that say for their *guna* and *karma*?) in a software company in order to send some money home to his family in Bangalore, watches Hindi films and cricket on Zee-TV on the cable-television so that he doesn't become totally home-sick, wears a three-piece suit at the office and Levi jeans at home, has never heard of a *kaupina* or *longhoti* and wears 'Fruit of the Loom' underwear instead, has forgotten how to put on a *dhoti* or *lungi* and is not inclined to remember, wouldn't dare apply *urdhva-pundra* because his friends would laugh at him, trying desperately for a green-card, is vegetarian but doesn't really look too closely at the E-numbers on the back of the packet ("It's OK — Krsna says in *Gita*, '*Patram puspam*' and '*Ma sucah!*'"), has no time to read *sastras* because he is too busy working for money, and tries to keep in touch with his culture via a webpage run by a group of young men in a similar situation.

...and of course, he is a *brahmana*!

One may argue that this may be a hasty generalisation. But if the shoe fits... 5

The question may be raised at this point as to why would the Lord allow a *brahmana* to be born in a low family? The *Varaha Purana* states -

*raksasah kalim asritya
jayante brahma-yonisu
utpanna brahmana-kule
badhante srotriyan krsan*

"Those who were *raksasas* in previous ages, have taken birth as *brahmanas* in Kali-yuga to torment the physically weak saintly persons who are engaged in the culture of hearing about the Lord."

In other words, this verse shows that birth is no guarantee of pure spiritual pedigree in Kali-yuga, for

even demons are born in the families of *brahmanas*. It is also interesting to note from this *sloka* that those demons in the guise of *brahmanas* obstruct the saintly devotees engaged in chanting the holy names of the Lord. 6

So we may observe that although the glories, prestige and prowess of the *brahmanas* are sung in the *sastras*, their degraded condition in the age of Kali is also described there. A similar verse to the previous one is found in *Padma Purana* —

*brahmanah ksatriya vaisah
sudrah papa-parayanah
nijacara-vihinas ca
bhavisyanti kalau yuge*

*vipra veda-vihinas ca
pratigraha-parayanah
atyanta-kaminah krur
bhavisyanti kalau yuge*

*veda-nindakaras caiva
dyutacaurya karas tatha
vidhva-sanga-lubdhas ca
bhavisyanti kalau dvijah*

*vrtyartham brahmanah kecit
mahakapata-dharminah
raktambara bhavisyanti
jatilah smasrudharinah*

*kalau yuge bhavisyanti
brahmanah sudra-dharmina*

"In Kali-yuga, all four *varnas* are devoid of character and proper behavior and are addicted to sin. The *brahmanas* are devoid of Vedic knowledge and sacrifice. Giving up the five sacrifices mentioned in the *Vedas* and all brahminical behavior and consciousness, they engage in inferior activities. They collect charity to satisfy their unlimited appetite for sense enjoyment. The *brahmanas* of Kali-yuga are characterized by the qualities of lust and cruelty. Unholy in deed and thought, they take pleasure in malice and envy. These professional thieves blaspheme the *Vedas*, drink liquor and exploit women for sex, taking great pleasure in adultery and fornication. They accept extremely sinful means of maintaining their lives and, posing as *sadhus*, dress in red cloth and wear long hair and beards. In this way the wretched so-called *brahmanas* of Kali-yuga accept the *dharma* of *sudras*."

One can give ample historical evidence of the degradation of the brahminical society. When Sri Krsna returned to His divine abode, it was the *brahmanas* who became affected by Kali first when Srngi, the son of Samika Rsi, cursed Maharaja Pariksit. Later, in the history of India, we see that Lord Buddha appeared to preach against the Vedic injunctions because the *brahmana* class were misusing them and performing indiscriminate animal-sacrifices. Many highly learned *brahmanas* such as Boddhidharma, Buddhapalita, Nagarjuna, Asvaghosa, Asanga, Kumarajiva, Dinnaga, Dharmakirti, Candrakirti, Santideva, and Ratnakirti all became Buddhists and decried the *Vedas*. By their influence, many kings began to patronize Buddhism and as a result the country became weak and was eventually conquered by foreign invaders. The *nastika* Jain philosophy was also spread throughout India by such *brahmanas* as Prabhacandra, Anantavirya, Devasuri, Hemacandra, Nemicandra, Mallisena, and Siddhasena Divakara. The followers of Adi Sankara such as Hastamalaka, Padmapada, Suresvaracarya, Totakacarya, Vidyaranya, and Madhusudana Sarasvati all hailed from *brahmana* families and spread the

Advaitavada doctrine which is against the Vedic *siddhanta*. After the Moghul invasion, innumerable Hindus were forced to take shelter under the banner of Islam due to the archaic social strictures enforced by the *brahmana* community. At the time of the British, it was the *brahmanas* who, tempted by money, taught Sanskrit to the likes of H.H. Wilson, who proceeded to tamper with the scriptures and translate them in such a way as to make *sanatana-dharma* look barbaric (See also [Vedic Chronology](#)). Spurious socio-religious institutions such as the Arya Samaja, Ramakrishna Mission and Brahmo Samaja were mostly spearheaded by *brahmanas*. When the British converted Hindus to Christianity, it was those who originally came from the *brahmana* section who preached the Gospel to the backward-classes, translating the Bible into local languages. After independence in 1947, what was left of the *brahmanas*?

From ricksaw-wallahs to politicians, *brahmanas* have entered every occupational sphere there is. Even those who are performing *puja* in the temples are generally on the government's payroll and will stop at nothing to squeeze a few rupees from innocent pilgrims. The only remaining visible vestige of most of the *brahmana* community today is a grey 10-paisa thread hanging over their left shoulder. [Brahmana Vaisnava - Part 2](#)

¹ Throughout his chapter we will quote from Srila Vyasadeva's *Mahabharata*. It is important to note that although the *Mahabharata* is not a *sruti-sastra* (a subject which is addressed at length in another chapter), Sri Madhvacarya extols it as the 'Fifth Veda' and claims that '*it contains esoteric truths not to be found even in the Vedas.*' (B.N.K. Sharma -*History of the Dvaita School of Vedanta and its Literature*, Chapter 13, p.132)

² There fore the *sastras* enjoin –

*janmana jayate sudrah
samskarad bhaved dvijah
veda-pathad bhaved vipro
brahma janatiti brahmanah*

"By birth one is a *sudra*, by the purificatory process one becomes a *dvija*, ????? becomes a *vipra*, and one who knows Brahman is a *brahmana*."

³ *nabhaga-distaputro dvau vaisyau brahmanatam gatau (Hari-vamsa 11.9)*

⁴ The distinguished Madhva scholar Sri Bannanje Govindacarya writes, "The idea of chaturvarnya or 'four colors' in the Gita vindicates this view only. The Gita idea of 'four colors' is quite distinct from the idea of 'four castes' prevalent today. It is a idea which relates only to the soul's inmost nature or personality-trait. The true color of the soul needs to be discovered. That indeed is a right social order. In such a social order, the son of a low-born (sudra) may be a nobleman (brahmana); contrarywise, a brahmana's son may also be a sudra. For, 'varna' or color is not something which is transmitted hereditarily; it is something quite personal; something which is determined by the individual's own personality traits." (*Madhwacharya –Life and Teachings*, Sri Bannanje Sanmana Samiti, Poorna Prajna Vidyapeetha, Bangalore 1997)

⁵ If our readers object to our sarcastic tone, we refer them to the Dvaita website where they can observe a similar manner aimed at the Gaudiya *acaryas*.

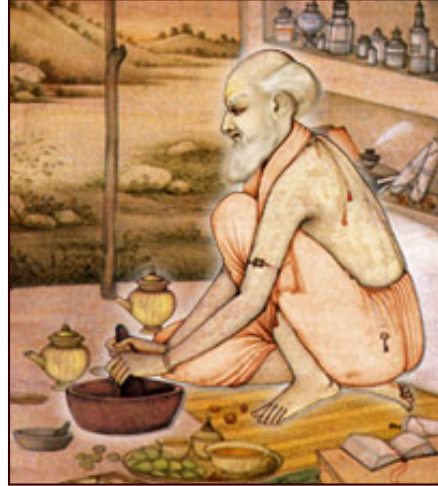
⁶ Five-hundred years ago, the main opponents of Sri Caitanya Mahaprabhu's *sankirtana*-movement were the caste-*brahmanas*, who requested the Muslim Kazi to prohibit the chanting of the Lord's name. The same envious opposition from the brahminical section continues to this day, though in a slightly different fashion.

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Brahmana Vaisnava Ontology



THE ONTOLOGICAL POSITION OF THE VAISNAVA OVER THE BRAHMANA

Part Two continued from [Part One](#)

OBJECTION: Lord Krsna also tells Arjuna:

*sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanaa sreyah
para-dharmo bhayavahah*

"It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous." (*Bhagavad-gita* 3.35)

In light of this, why do you not accept your *karma* and remain in the position that you were born in, rather than pretend to be *brahmanas* and attempt to follow brahminical codes?

REFUTATION: From this argument it seems that our opponents are requesting us to follow *nagna-matrka-nyaya*. When the mother was a child she was naked, therefore she should always remain naked. In other words, because some Vaisnavas were born in low-class families, they should remain low-class. Does Madhva suggest that spiritual elevation is the exclusive birthright of those born in the family of a *brahmana*?

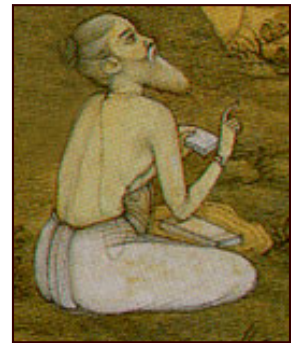
By quoting various scriptures, including Sri Madhva, we have previously shown that one's *varna* is not

determined by birth. Therefore it is only logical to assume that one's prescribed duties are also not determined by birth. Rather, they are dictated by one's inherent *varna*.

A similar question could be put to our challengers — "Why don't the young members of your community accept their *karma* of being born in a *brahmana-parivara* and attempt to follow brahminical codes? Why are they flying to America to do the jobs of *sudras* in order to get some money to send home to their parents?"

If they wish to rigidly adhere to the rules of the *Dharma-sastras* by proclaiming that a *brahmana* is by birth, they should apply the rules of that scripture in toto. They are simply following the *ardha-kukkuti-nyaya* (the logic of half a hen) — they will take the rear part for the eggs, but they reject the front part because it is too bothersome to feed. What they have failed to understand is that according to the same *Dharma-sastras*, a *brahmana* who crosses the ocean loses his caste. This means that those Madhva-*brahmanas* who have gone to work in foreign countries have become lower than *sudras*! Only a *sudra* is allowed to reside outside Arya Varsa when he is in distress for subsistence. Thus the injunction is given -

na sudra-rajye nivasenn-adharmikajanav rte



" Let him (a *brahmana*) not dwell in a land that is governed by *sudras*." (*Manu* 4.61)

Furthermore, such '*brahmanas*' become degraded associating with fallen people (*patita-samsargan*) at their place of work -

*uttamanuttaman gacchan
hinam hinams ca varjayan
brahmanah srethatam eti
pratyavayena sudratam*

"If a *brahmana* disassociates himself from lower caste people and associates only with higher caste people, he attains greatness. If he does the opposite, he becomes a *sudra*." (*Manu* 4.245)

Whether one is a government servant (*raja-sevakan*), a salaried teacher (*bhrtakadhyapakan*), a bank-clerk (*vanijakan*), a doctor (*cikitisikan*) or a computer programmer or is involved in any other kind of technology (*yantra-vidyakan*), all of these professions fall under the category of a *sudra*. A *brahmana* never takes employment from anyone (especially from those who are *sudras* and lower). He must be independent. This is explained in the *Kurma Purana* -

*go-raksakan vanijakan
tatha karuka-silinah
presyan vardhusikams caiva
vipran sudra-vad acaret*

"Those *brahmanas* who make a living from protecting cows, engage in trade, become artists, take the occupation of servants, and loan money on interest are no better than *sudras*."

*seva sv-vrttir yair ukta
na samyak tair udahrtam
svacchanda-caritah kva sva
vikritasuh kva sevakah*

" Those who describe the occupation of a servant to be like that of a dog are unable to give a proper

comparison. How can a freely wandering dog be compared to a sold-out servant?"

*yo'nyatra kurute yatnam
anadhitya srutim dvijah
sa sammudho na sambhasyo
veda-bahyo dvijatibhih*

"O *Brahmanas*, one who does not study the *Vedas* but carefully endeavors for other pursuits is certainly foolish and ostracized from Vedic life. *Brahmanas* should not speak to such a person."

In the case of an emergency then *Srimad Bhagavatam* (11.17.47) explains that a *brahmana* may perform another occupation -

*sidan vipro vanig-vrttya
panyair evapadam taret
khadgena vapadakranto
na sva-vrttya kathancana*

"If a *brahmana* cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a *ksatriya*, taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master."



Srimad Bhagavatam (12.3.35) also states however, that this is one of the symptoms of Kali-yuga -

*panayisyanti vai ksudrah
kiratah kuta-karinah
anapady api mamsyate
vartam sadhu jugupsitam*

"Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable." (SB 12.3.35)

By eating the food of non-*brahmanas*, one also falls from his exalted brahminical position (*sudranna-pustan*) —

*nadyac chudrasya vipro'nnam
mohad va yadi kamatah
sa sudra-yonim vrajati
yas tu bhunkte hy-anapadi*

"A *brahmana* should never eat food cooked by a *sudra*. If other than in an emergency one either willingly or mistakenly does eat food cooked by a *sudra*, then as a result of eating such food he is born as a *sudra*." (*Kurma Purana*)

According to the *Dharma-sastras*, if one does take birth in a *brahmana* family but does not cultivate scriptural knowledge, he cannot be accepted as a *brahmana* (*svadhyaya-tyagi*). This is stated thus —

*yaitral-laksyate sarpa
vrttam sa brahmanah smrtah*

*yatra itan na bhavet sarpa
tam sudram iti nirdiset*

*na vary api prayacchet tu
vaidala-vratike dvije
na baka-vratike vipre
naveda —vidi dharma-vit*

"Religious-minded people should never give even a drop of water to the hypocritical son of a *brahmana*, the follower of the 'vow of a cat' 7. One should not give even a drop of water to the son of a *brahmana* who is ignorant of the *Vedas* or a sinful imposter." (*Visnu Dharma-sastra* 93.7)

*yatha kastha-mayo hasti
yatha carma-mayo mrgah
yas ca vipro'nadhiyanas
trayas te nama bibhrati*

"A *brahmana* who does not study the *Vedas* is similar to a wooden elephant or a deer made of skin, which are an elephant or deer only in name but do not effectively function as such." (*Manu* 2.157)

*sudrena hi samas tavad
yavad vede na jayate*

"One should know that until a *brahmana* is qualified in the *Vedas*, he is on the same level as a *sudra*." (*Manu* 2.172)



OBJECTION: We agree that we cannot perform all the duties of a *brahmana* due to other commitments. However, in *Bhagavad-gita* (9.26) Lord Krsna has said —

*patram puspam phalam toyam
yo me bhaktyam prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."

In other words, one should perform his duties as much as possible. The main point is that they should be done in devotion. Sri Krsna further states -

*sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam*

"It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions." (*Bhagavad-gita* 18.47)

So even if we are performing our brahminical duties imperfectly (i.e. not performing *yajnas* (8) , *ekadasi-vrata* (9) , *vedadhyayana* (10), *sandhya-vandana* (11) etc), there is no sin involved

because we are at least performing our occupation.

REFUTATION: If you are not performing such brahminical duties, then what activities are you performing that makes you a *brahmana*? You have quoted *Gita* wherein it says that 'One should perform one's own occupation, even though one may perform it imperfectly'. We have already shown that according to *sastra*, you are engaging in another's occupation (which, we may add, you are performing perfectly!). Obviously, the 'other commitments' that you speak of are of more importance in your life than your brahminical *svadharma*. Therefore, it is said —

*himsanrta-priya lubdhah
sarva-karmopjivinah
krsna saucaparibhrasthaste
dvijah sudratam gatah*

*sarva-bhaksyaratirnityam
sarva-karmakaro'sucih
tyakta-vedastvanacarah
sa vai sudra iti smrtah*

"*Brahmanas* who live a life of violence, lies, and greed, who are impure and indulge in all kinds of *karmic* activity in order to maintain their lives are degraded to the status of *sudras*. Such a person, who eats anything and everything without discrimination, who is attached to worldly things, who will accept any occupation just to make money, who has given up Vedic *dharma* and proper behavior is called a *sudra*." (*Mahabharata, Santi Parva* 189.7)

We find the opponent's above declaration an extremely feeble excuse given by insincere people who wish to engage in a low-level form of non-committal *bhakti*, whilst performing mundane activities.

Our challengers (and many others throughout the Indian subcontinent) are ignorant of the fact that brahmanism and Vaisnavism are two different things. Brahmanism is a stage or qualification of a Vaisnava and Vaisnavism is the fruit of brahmanism. Therefore it is said -

*brahmananam sahasrebhyah
satrayaji visisyate
satrayaji-sahasrebhyah
sarva-vedanta-paragah
sarva-vedanta-vit-kotya
visnu-bhako visisyate*

"Out of thousands of *brahmanas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brahmanas* expert in sacrifices, one learned *brahmana* may have passed beyond all Vedic knowledge. Among many such *brahmanas*, one who is a devotee of Visnu is the best." (*Garuda Purana*)

We have shown previously, through numerous scriptural quotations, that Vaisnavas born in families lower than *brahmanas* are equal to *brahmanas* (and superior to them if such a *brahmana* is not a Vaisnava). This is because brahminical qualities are automatically present in a Vaisnava. For example, in the numbers five and ten, the number five is present in both. Similarly, brahminical qualities are eternally present in the Vaisnava, hence the word '*vipra-samya*' is used in describing them.

Although they follow brahminical culture, such Vaisnavas are actually beyond *varnasrama-dharma* as they have no interest in this material world and it's ephemeral social regulations. The brahminical culture is adopted as it elevates one to the platform of *sattva* (goodness) which is only a step away from the transcendental platform of pure goodness (*suddha-sattva*).

However, even if one only follows brahminical culture perfectly, one does not attain the *suddha-sattva* platform since the mode of *sattva* is also a material mode of nature. One can only attain the *suddha-sattva* level of consciousness by associating and serving higher Vaisnavas — this is pure goodness, or Vaisnavism.

Although a Vaisnava's activities may appear to be similar to those following the system of *varnasrama*, in reality it is totally different since whatever actions he performs are only for the pleasure of the Lord and His devotees.



CONCLUSION: We have shown through sastric injunctions that *brahmanatva* is not simply by birth but by *diksa* if one exhibits brahminical qualities.

Furthermore, we have explained how a real Vaisnava is above all temporary material designations, including that of *brahmana*, while naturally exhibiting all *brahmana-laksanas*.

Finally we have established that according to their own logic and *pramana* (i.e. *Dharma-sastras* (12)), some of our challengers can only be classified as *sudras* due to their surly behavior, their low-class occupations, the association they keep, the food they consume, their country of residence and the fact that they are not performing the duties of *brahmanas*. The *Dharma-sastras* describe such '*brahmanas*' as the worst kind and a disgrace to their lineage (*brahmanapasada hyete kathitah pankti-dusakah*). This obviously brings into question the potency of the *garbhadana-samskaras* performed in the *brahmana* community today. It is hoped that by reading this treatise they will honestly acknowledge the error of their ways and, if indeed they deem themselves as *brahmanas*, they will reject their lowly employment and resume their brahminical duties in some of the poorly managed Vaisnava temples and *mathas* in India.

In actual fact, the followers of Sri Caitanyadeva do not condemn anyone according to their birth, religion, social status etc. The followers of Mahaprabhu hailed from all walks of life, thus confirming that the transcendental designation of 'Vaisnava' is above the social laws of *varnasrama*.

We have given evidence from Srimad Ananda Tirtha Muni (Madhvacarya) stating that *brahmana* is not necessarily by birth. This evidence is also acknowledged by many Madhva scholars today. Although Sri Madhvacarya has stated that it is the *jiva-svabhava* which determines his *varna*, this is not being followed by the Tattvavadis today. We challenge our opponents to find us one specific quote of Madhva wherein he clearly states that *brahmanatva* is based upon one's birth.

In reality the challenging party is doggedly following in the footsteps of Adi Sankara who shamelessly declares in his *Taittiriyaopanisad Bhasya* that he rejects any Vedic statement that does not suit his philosophy. Similarly, as a frog jumps from one pond to another, our challengers oscillate between denying the *smṛti* when it does not conform to their narrow-minded social dogmas and accepting the *smṛti* when it does. They would do well to learn that their cacophonous croaking does not resemble the sweet vibration of the Vedic literatures, rather it is a disturbance to all sincere devotees of Lord Hari.

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⁷ The 'Vow of a cat' is that of hypocrisy, envy, lies and cheating.

8

*agnihotryapavidhyagnin
brahmanah kamakaratah
candrayanam caren masam
virahatyasamam hi tat*

"A *Brahmana* who, being an *agnihotrin*, voluntarily neglects the sacred fires, shall perform the *candrayana-vrata* for one month; for that (offence) is equal to the slaughter of a son." (*Manu Samhita* 11.41)

9

*vaisnavo yadi bhunjita
ekadasyam pramadatah
visnu arcana vrtha tasya
narakam ghoram apnuyat*

"If, due to bewilderment, a Vaisnava eats grains on *Ekadasi* day, then whatever merit has attained by worshipping Lord Sri Visnu becomes fruitless and he falls into hell." (*Gautamiya Tantra*)

10

*yo'nadhitya dvijo vedam
anyatra kurute sramam
sa jivan eva sudratvam
asu gacchati sanvayah*

"A *brahmana* who without studying the *Vedas* who labors for other things – wealth, position, adoration, and other opulences, becomes a *sudra* along with all his family members." (*Manu Samhita* 2.168)

¹¹ In the *Visnu Dharma* it is stated -

*yo'nyatra kurute yatnam
dharma karye dvijottamah
vihaya sandhya pranatim
sa yati narakayutam*

"Any twice-born *brahmana* who does not perform his *sandhya-vandana* properly and engages in other activities and vows, goes to hell for one billion years."

¹² We have decided not to include the reference to *Bhagavad-gita* 4.13 as one of our challenger's *pramanas* since this is their own concocted misinterpretation and is not in line with Acarya Madhva's commentary on it.

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Conversations on Madhavendra Puri

Question: Are you sure about the article, *The Pontifical Position of Sri Madhavendra Puri*. It was my understanding that Srimad Ananda Tirtha did in fact write his *Bhagavad-Gita* commentary *before* having *darshan* of Sri Vedavyasa. He then submitted this for the latter's approval. As I

understand it, Srila Vyasa only had one comment about the text - something regarding the way Madhva began his commentary or ended it as my poor memory seems to recall. But the point here is that it indicates that Madhva began writing his Tattvavada commentaries *before* meeting with his claimed *siksha guru*. This calls into question then his exact relationship with Sri Vyasa. (H. Krishna Susarla)

Narasingha Maharaja: Yes, I am sure of the matter but in my case the "sure" is a "heart thing" in that it relies more on the dictation of my *sraddha* than on my ability to reconstruct the chronology. However, Srila Bhaktisiddhanta Saraswati Thakur, our *param-guru* was the editor of *The Harmonist* when the article by Srila Sridhardeva Goswami was published. I think that I am safe to assume that the article met with his approval, otherwise it would not have been published. If there had been a mistake then we would have seen a retraction in the next issue. (I have the originals of the Harmonist from 1925 thru 1936, of course a few are missing.)

That it is *sraddha* that guides me in this regard must of course take me to a substantial plane also. *Sraddha* after all is a spiritual substance not an abstract conception.

Srila Saraswati Thakur had come to this world with a message. In the opinion of his disciples and followers he was a *nitya-siddha*, a liberated soul (Nayana-mani Manjari). An essential message in the preaching mission of Saraswati Thakur was that until one accepts the *asraya-tattva*, the shelter of the Supreme Lords agent, his advancement in Krishna consciousness does not begin.

The first principle of the 64 angas of *sadhana-bhakti* given in *Bhakti-rasamrta-*

sindhu by Sri Rupa is *guru-pada-asraya*, i.e., acceptance of the shelter of the lotus feet of *sad-gurudeva*. Prior to Madhva's meeting and thus accepting the shelter and *siksha* of Vyasadeva the Gaudiya section is not prepared to concede that Madhva had a positive contribution to make. Therefore, it has been said that his preaching was in the line of destruction of the Mayavada theory. After his connection with Vyas his constructive preaching of establishing his cult of devotion began.

The *asraya-tattva* is a thing of spiritual substance not a mere formality or etiquette. One has to purchase it with *saranagati*, surrender. *tad viddhi pranpatena pariprasnena sevaya*. *Pariprasnena* - surrender. (Gita 4.34)

Study, learning, discourse on philosophy so many things are possible prior to initiation/*diksha*, but unless one gets this *ashraya* one does not gain admission to the descending flow of *bhakti-rasa*. (*Harinama* initiation is not considered *diksha* in the Gaudiya school. In Gaudiya *diksha* means *mantra-diksha*, *klim kamadevaya*....) To remain in that flow there are requirements also, not that just because I have taken shelter by initiation that I am always connected. This principle is so essential that even *nitya-siddhas* and the Supreme Lord Himself demonstrate its necessity by accepting *guru-pada-asraya*. In almost every instance it is shown that the missionary work of the *nitya-siddha* section begins after taking *diksha*. (Madhvacharya in this case as we are discussing.) Even Saraswati Thakura was himself no exception to this rule.

Question: Isn't it odd that Sri Chaitanya would take *sannyasa* initiation from a *mayavadi* (Keshava Bharati)?.

Narasingha Maharaja: Before accepting *sannyasa-mantra*, *tat tvam asi* (I am that), from Keshava Bharati Caitanya Mahaprabhu Himself first initiated Keshava Bharati with the same mantra, *tat tvam asi*, that he later received from him but with full-fledged Vaishnava conception (I am servant of him).

Mahaprabhu's acceptance of *sannyasa* is significant to the Gaudiyas in that it is the parallel *lila* where Krishna leaves Vrindavana which marks the beginning of the *gopis* feelings of separation, *vipralambha-bhava*. The Gaudiyas accept that Keshava Bharati was the self same Akura, the Uncle of

Krishna, who took Krishna and Balarama to Mathura on the chariot. So, where is the question that Bharati was a Mayavadin and thus that Mahaprabhu took *sannyasa* from the Mayavadi section?

Question: Because Sri Madhavendra Puri's faith and love for Sri Krsna and his service was far too sublime and soaring he could not be considered a Mayavadin.

Narasingha Maharaja: For me this is a most central and attractive point in our discussion; at least central in that it leads to the core of Sri Caitanya Mahaprabhu's heart. His (Puri's) faith, love and service have been represented in the verse uttered by him before leaving his body. The verse is taken to have been spoken directly by Srimati Radharani and it is the actual foundation on which Mahaprabhu's *sampradaya* has been based, *vipralambha-bhava*. Thus needless to say this verse is classified in the *prayojana-tattva* of Gaudiyas

*ayi dina-dayardra-natha he, mathuranatha kadavalokyase
hrdayam tvadaloka-kataram, dayita bhramyati kim karomy aham*

"O my Lord! O most merciful Master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now? (*Padyavali*, Madhavendra Puri)

Sri Madhavendra Puri is the crest jewel among the Gaudiya Vaishnavas. What more can we say than this.

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Nyasa Paddhati by Sripad Madhvacarya



*nara-narayanam natva
purna-brahmaksaro-datam
yateracarana vaksye
purna-sastranusaratah*

Paying obeisances to Nara-Narayana, the perfect being, who has proclaimed the *brahmaksara*, I will speak on the activities of the *sannyasi* in accordance with scripture. (1)

*arunodayavellaya-
mutaya hari-manasah
saucadikam yatha-nyayam
krtva dantan visodhayat*

When the light first appears before the sunrise (*brahma muhurta*), the *sannyasi* should rise from sleep and fix his mind on the Lord. After having relieved himself and cleansed himself according to the rules (*sauca*), he should clean his teeth (not using a twig). (2)

*katisaucam mrdam kuryac-
chuddhayartham jalasamsthitah
snanam kuryad yathoktena
vidhina niyato harau*

Purifying his body by rubbing earth on it, he should take bath, immersing himself in water according to the rules, while meditating on Hari. (3)

*dhrtvordhva-pundram vidhina
prakalpya'sanamcyute*

*mano nivesyastamantran
yatha sakti japeccchyucih*

Then he should apply *tilaka* according to the rules, while sitting on a proper *asana*, with mind absorbed in Acyuta. Being clean in body and mind, he should perform *japa* as much as he can. (4)

*dvadasa-sahasravrtti
param brahmaksaram jayet
dandodakam japasyante
dadyad vidhi-vidhanatah*

He should chant the *brahmaksara-mantra* twelve-thousand times, then after *japa* he should offer water to his *danda* according to the rules. (5)

*devatam paramam samyak
pujayecch vidhanatah
bhiksa-kale vidhanena
cared bhiksatanam yatih*

He should worship the Supreme Lord according to the rules, and when the time arrives, he should depart for *bhiksa* (begging). The act of begging is considered one of the principle activities of the *sannyasi*. (6)

*aneka bhiksacaranam
mukhya-dharmo yateh smrtah
tri-panca-sapta-sadmani
gacchennato'dhikam punah*

The act of begging is considered one of the principle activities of the *sannyasi*. He should go to three, five or seven houses. He should not go to any more than this. (7)

*bhiksa-grhana kale tu
grhaniyad datrto jalam
bhiksanne tajjalam proksya
punar-grahyam vida jalam*

At the time of accepting *bhiksa*, he should accept water and sprinkle that on the rice that he has begged. (8)

*nivedayat tadannam tu
varijasyodakakena tu
proksye devaya mahate
mula-mantrena vagyatah
tad-annam bhaksayet svastho
hyajavad-hari-manasa*

When eating that rice, he should offer offer to the Lord by sprinkling with water and chanting over it the *mula-mantra* and eat silently, while thinking of Lord Hari. (9)

*trivaramudaka-snanam
yateh sastresu coditam
asaktasya yateh sastre
dvivaram snana-codana*

He should bathe three times daily in water, or if that is impossible he may bathe twice or once. As a chief duty, a *sannyasi* should both study and practice scripture. (10)

*vedanta-sastrabhyasenam
mukhya-dharmo yateh smrtah
devo narayano nityam
srsthi-sthityantakarakah
bhaktanam muktido nityam-
anyathajnaninam tamah*

A *sannyasi* should remember that his main responsibility is to study *Vedanta*. He knows Narayana as the creator, maintainer and destroyer of the worlds, and as the giver of liberation to devotees. This is knowledge all else is ignorance. (11)

*purna-prajnena munina
vyasa-vakya-samuddhatih
nyasi-dharmasya visaye
subha sankseptah krta*

Purna Prajna Muni, having assimilated the words of Vyasa, has written this auspicious work describing in brief all the matters of *sannyasa-dharma*. (12)

iti srimad ananda tirtha bhagavatapada-krta nyasa-paddhatih samaptah

Thus ends the *Nyasa-Paddhati* written by Srimad Ananda Tirtha Bhagavatapada

Madhvacarya - top

vaishnava sampradayas



THE DIVINITY OF SRI CAITANYA MAHAPRABHU



OBJECTION: Madhva has said in his commentary to the *Kathopanisad* that there are nine types of offense to Lord Visnu, such as ascribing divinity to an ordinary mortal. You are guilty of this because you claim that Caitanya is an incarnation of God. The result of this is that you will go to the darkest regions of hell.

REFUTATION: There are many evidences to prove the divinity of Sri Caitanya Mahaprabhu. First we will present those statements of *sastra* which are from *sruti*, and then those from the *Puranas* and other Vedic literatures.



*itotham krta sannyaso'vatarisyami sa-guno nirvedo
niskamo bhu-girvanas tira-atho' lakanandayah kalau
catuh-sahasrabdhopari panca-sahasrabhyantare
gaura-varno dirghangah sarva-laksana-yukta isvara-
prarthito nija-rasasvado bhakta-rupo misrakhyo
vidita-yogah syam*

I will descend on the earth after the passage of four thousand years in the Kali-Age, and before the passage of five thousand years. I will come on the earth on the bank of the Ganges,. I will be a tall and saintly *Brahmana* devotee. I will have all the auspicious symptoms of an exalted person. I will exhibit renunciation. I will have all auspicious signs. I will be a devotee, practicing *bhakti-yoga*. I will taste the *rasa* of My own devotional service. (*Atharva Veda*)

*saptame gaura-varna-visnor ity aena sva-saktya
caikyam etya pratar avatirya saha svaih sva-manum siksayati*

In the seventh manvantara, in the beginning of the Kali-Yuga, the Supreme Personality of Godhead will, accompanied by His own associates, descend in a golden form to the earth. He will teach the chanting of His own names. (*Atharva-Veda Purusa-Bodhini-Upanisad* 8)

*tathaham krta sannyaso bhu-girvano 'vatarisye
tire'lakanandayah punah punah isvara-prarthitah sa-
parivaro niralambo nirdhuteh kali-kalmasa-kavalita-
janavalambanaya*

I shall come to the earth, accompanied by My associates, in a place by the bank of the Ganges. I will advent to save the people who are afflicted and devoured by the sins of the age of Kali. I will manifest as an *avadhuta Brahmana sannyasi*. (*Sama Veda*)

*mahan prabhur vai purusah
sattvasyaiva pravartakah
su-nirmalam imam praptim
isano jyotir avyayah*

The Supreme Personality of Godhead is Mahaprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible Brahmajyoti. (*Svetasvatara Upanisad* 3.12)

*yada pasyah pasyate rukma-varnam
kartaram isam purusam brahma-yonim*

One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated. (*Mundaka Upanisad* 3.1.3)

*asan varnas trayo hyasya
grhnato'nuygam tanuh
suklo raktastatha pita
idanim krsnatam gatah*

"This boy Krsna, has three other colors: white, red and yellow as He appears in different ages. Now, in this Dvapara-yuga, He has appeared in a transcendental blackish color." (*Srimad Bhagavatam* 10.8.13)

*dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinci-nutam saranyam
bhrtyarti-ham pranata-pala bhavabdhi-potam
vande maha-purusa te caranaravindam*

We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Siva and Lord Brahma. He is the boat of the demigods for crossing the ocean of birth and death. (*Srimad Bhagavatam*. 11.5.33)

*tyaktva sudustyaja-surepsita-rajya-laksmim
dharmistha arya-vacasa yad agad aranyam
maya-mrgam dayitayepsitam anvadhavad
vande maha-purusa te caranaravindam*

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (*Srimad Bhagavatam*. 11.5.34)

*krsna varnam tvisa krsnam
sangopangastra parsadam
yajnaih sankirtanam-prayair
yajanti hi sumedhasah*

"In the age of Kali, Krsna appears in a golden form, chanting the two syllables krs-na. He descends along with His weapons, *saktis*, limbs, and eternal confidential associates. Those with intelligence worship Him with the *sankirtana yajna*.⁽¹⁾ (*Srimad Bhagavatam* 11.5.32)

*ittham nr-tiryag-rsi-deva-jhasavatarair
lokan vibhavayasi hamsi jagat-pratipan
dharmam maha-purusa pasi yuganuvrttam
channah kalau yad abhavas tri-yugo 'tha sa tvam*

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rsis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahapurusa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga [one who appears in only three yugas]." (*Srimad Bhagavatam*. 7.9.38)

*aham eva dvija-srestha
nityam pracchana-vigraha
bhagavad-bhakta-rupena
lokan raksami sarvada*

"O best of the *brahmanas*, My disguised form is eternal. In this way, with My own form hidden from ordinary sight I take the form of a devotee and appear among the people in general in order to establish and protect religious principles." (*Adi Purana*)

*aham eva kvacid brahman
sannyasa asramam asritah
hari bhaktim grahayami
kalau papa-hatan naran*

'O *Brahmana*, I occasionally take the *sannyasa asrama* in an attempt to bring the fallen people of Kali Yuga to take up the path of *bhakti* or devotional service to Lord Krsna. (*Upa-purana*)

*kalina dahyamanam
uddhararaya tanu-bhrtam
janma prathama sandhyayam
bhavisyati dvijalaye*

The Supreme Person will appear in the first part of the age of Kali. He will appear in the home of a *brahmana* to save the embodied conditioned souls burning in the troubles of Kali-Yuga. (*Kurma-Purana*)

*kalina dakyamananam
paritranaya tanu-bhrtam
janma prathama sandhyayam
karisyami dvijatisu*

*aham purno bhavisyami
yuga-sandhyau visesatah
mayapure navadvipe
bhavisyami saci sutah*

*kaleh prathama sandhyayam
lakshmi- kanto bhavisyati
daru-brahma-samipa-sthah
sannyasi gaura-vigraha*

In the first part of the age of Kali, I will come among the *brahmanas* to save the fallen souls, who are

being burned by the troubles of the age of Kali.

I will take birth as the son of Saci, in Navadvipa-Mayapura.. I will come in my complete spiritual form in the first part of Kali-Yuga.

In the first part of Kali-Yuga, the Supreme Personality of Godhead will come in a gold-like form. First He will become the husband of Laksmi (Srimati Laksmi Devi, Lord Caitanya's first wife). Then He will become a *sannyasi*, near Lord Jagannatha who will appear in a divine wooden form. (*Garuda-Purana*)

*satye daitya-kuladhi-nasa-samaye
simhordhva-martyakrtis
tretayam dasa-kandharam
paribhavan rameti namakrtih
gopalan paripalayan vraja-pure
bharam haran dvapare
gaurangah priya-kirtanah
kali-yuge caitanya-nama prabhuh*

"The Supreme Personality of Godhead who in the Satya-yuga appeared as a half-man, half-lion to cure a terrible disease that had ravaged the daityas, and who in the Treta-yuga appeared as a person named Rama (Lord Ramacandra), a person who defeated the ten-headed Demon Ravana, and who in the Dvapara-yuga removed the earth's burden, and protected the Gopa (cowherd men) people of Vraja-pura, will appear again in the Kali-yuga. His form will be golden, He will delight in chanting the Lord's holy names, and His name will be Caitanya." (*Nrsimha Purana*)



*yatrayogesvarah saksad
yogi-cintyo janardanah
caitanya vapur aste vai
sandrannandatmakah

kaleh prathama-sandhyayam
gaurangotham mahi-tale
bhagirathi-tate ramye
bhavisyami saci-sutah*

The Supreme Personality, Janardana, who is the object of the yogis' meditation, who saves the devotees from various sufferings, and who is the master of all yogic practices, who is always full of divine transcendental ecstasy and bliss, will advent in His own divine form of Sri Caitanya.

I shall appear on this earth in the first part of Kali-yuga in a beautiful place on the bank of the Bhagirathi. I shall have a golden form, and I shall take birth as the son of Saci. (*Padma-Purana*)

*aham eva kalau vipra
nityam prachanna-vigraha
bhavavad-bhakta-rupena
lokan raksami sarvada*

*divija bhuvi jayadhvam
jayadhvam bhakta rupinah
kalau sankirtana rambhe
bhavisyami saci-sutah*

*aham eva dvija-srestho
nityam pracchanna-vigraha
bhagavad-bhakta-rupena
lokam raksami sarvada*



O Vipra, in the age of Kali, I will come disguised as a devotee and I will save all the worlds.

O Divija (demigods), please come and advent as devotees on this earth in the age of Kali-yuga. I will incarnate as the son of Saci to inaugurate the congregational chanting of the name of Krsna.

I shall advent in the form of a *brahmana* devotee and I shall hide my factual identity. I shall deliver all the worlds. (*Narada Purana*)

*kaleh prathama sandhyayam
gaurangotham mahi-tale
bhagirathi-tate bhumni
bhavisyami saci-sutah*

I will reveal my eternal golden form in the first part of Kali-yuga. I will advent on the earth on the bank of the Bhagirathi. (*Brahma-Purana*)

*anandasru-kala-roma
harsa-purnam tapo-dhana
sarve mama eva draksyanti
kalau sannayasa-rupinam*

O austere sage, you should know that in the age of Kali, everyone will see my transcendental form as a *sannyasi*. I will be exhibiting symptoms of ecstasy like shedding tears of bliss and hairs standing in ecstasy. (*Bhavisya-Purana*)

prasantatma lamba-kanthas gaurangas ca suravrtah

The Supreme Personality of Godhead will come in a golden form, full of peace, and a beautiful long neck. He will be surrounded by many saintly devotees. (*Agni-Purana*)

*mundo gaurah su-dirghangas
tri-srotas-tira-sambhavah
dayaluh kirtana-grahi
bhavisyami kalau-yuge*

In the age of Kali, I shall advent where the three rivers meet. I shall have a shaven head. I shall have a golden complexion. I will be very kind and always chant the holy name of Krsna. (*Matsya-Purana*)

*golokam ca parityajya
lokanam trana-karanat
kalau gauranga-rupena
lila-lavanya-vigraha*

In the Kali-Yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga. (*Markandeya-Purana*)

*aham eva dvija-srestha
lila-pracurya-vigraha
bhagavad-bhakta-rupena
lokan raksami sarvada*

I shall come as the best of the *brahmanas*. I will exhibit many pastimes in the form of a devotee. I shall deliver the people of the world. (*Varaha-Purana*)

*kali-ghora-tamas-channat
sarvan acara varjitan
sacigarbhe ca sambhuya
tarayisyami narada*

O Narada Muni, I will take birth in the womb of Saci. I shall save the people, who will give up all proper good conduct, from the terrible darkness of the age of Kali-Yuga. (*Vamana-Purana*)

*purnamasyam phalgunasya
phalguni-rksa-yogatah
bhavisye gaura-rupena
saci-garbhe purandarat*

*svarnadi-tiram asthaya
navadvipe janasraye
tatra dvija-kulam prapto
bhavisyami janalaye*

*bhakti-yoga-pradanaya
lokasyanugrahaya ca
sannyas-rupam asthaya
krsna-caitanya-nama-dhrk*

*tena lokasya nistaras
tat kurudhvam mamajnaya
dharitri bhavita cabhir
mayaiva dvija-dehina*



I shall advent in the month of Phalguna, when the star Phalguni is conjoined with the full moon. I shall incarnate in a golden complexion in the womb of Saci and Purandara Misra.

I will be born in the city of Navadvipa, on the Ganges's shore, in a *Brahmana's* family. I shall take the renounced order of life (*sannyasa*) and show kindness to the people in general and engage them in *bhakti*. I will be known as Sri Krsna

Chaitanya.

All of you should follow My order and deliver the people of the world. I shall appear as a *Brahmana*. I shall make this earth fearless. (*Vayu-Purana*)

*suddho gaurah-su-dirghango
ganga-tira-samudbhavah
dayaluh-kirtana-grahi
bhavisyami kalau yuge*

In the age of Kali-yuga, I shall come in a place on the bank of the Ganges. I will be very pure , have a fair complexion, and be very tall and chant the holy names of Krsna. (*Vayu-Purana*)

kalau sankirtanarambhe bhavisyami saci-sutah

"In the Age of Kali when the *sankirtana* movement is inaugurated, I shall descend as the son of Sacidevi." (*Vayu Purana*).

*suvarna-varno hemango
varangas-candanangadi*

"He appears in a golden form, His limbs are the complexion of molten gold. His body is extremely beautiful and decorated with sandalwood pulp." (*Mahabharata, Visnu Sahasranama*)

*sannyasa-krcchamah santo
nistha santi-parayanah*

"He accepts *sannyasa* and shows equanimity. He is peaceful. His mind is always fixed and He performs chanting." (*Mahabharata, Visnu Sahasranama*)

*svarnadi-tiram asritya
navadvipe dvijalaye
sampradatum bhakti-yogam
lokasyanugrahaya ca*

*sa eva bhagavan krmo
radhika-prana-vallabhah
srsty-adau sa jagannatho
gaura asin mahesvari*

*avatirno bhavisyami
kalau-nija-ganaih saha
saci-garbhe navadvipe
svardhuni-parivarite*

*aprakasyam idam guhyam
na prakasyam bahir mukhe
bhaktavataram bhaktakhyam
bhaktam bhakti-pradam svayam*

*man-maya-mohitah kecin
na jnasyanto bahir-mokhah
jnasyanti mad-bhakti-yuktah
sadhavo-nyasinotmalah*

*krmavatara-kale-yah
striyo ye purusah priyah
kalau te'vatarisyanti
sridama-subaladayah*

*catuh-sasti-mahantas te
gopa dvadasa balakah
caitanyera simhera...*

*dharma-samsthapanarthay
a viharisyami tair aham*

*kale nastam bhakti-patham
sthapayisyamy aham punah
gacchantu bhuvi te putrah
jayantam bhakta-rupinah
dharma-samsthapanam kale
kurvantu te mamajnaya*

*krsnas caitanya-gaurango
gauracandrah saci-sutah
prabhur gauro gaura-harir
namani-bhakti-dani me*

To show mercy to the people and give them devotional service, the Supreme Personality of Godhead will appear in a *Brahmana's* home in Navadvipa by the Ganges's shore. The Supreme Person, Sri Krsna Himself, who is the life of Srimati Radharani, and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura, O Mahesvari.

In Kali-yuga, I will descend to the earth with My associates. In Navadvipa, which is surrounded by the Ganges, I will take birth in Saci-devi 's womb.

They who are bewildered by My illusory potency will not understand the great secret of the appearance in this world of Me in My personal form, in My form as the incarnation of devotion, in My form as the incarnation of a devotee, in My form bearing the name of a devotee, in My form as a devotee, and in My form as the giver of devotional service.

This secret is not to be revealed to them. Only the saintly, pure, renounced devotees, diligently engaged in My devotional service, will be able to understand Me in these five forms.

My dear male and female associates, headed by Sridama and Subala, who came to this world at the time of My advent as Lord Krsna, will come again during the Kali-yuga.

The Gopas will become the sixty-four mahantas and the twelve gopalas. To establish the truth of religion, I will enjoy many pastimes with them.

In this way I will again reveal the path of devotional service, which has been destroyed in the course of time. My sons should also descend to the earth, assume the forms of devotees, and, by My order, also work to re-establish the principles of true religion.

At this time My names will be: Krsna Chaitanya, Gauranga, Gauracandra, Sacisuta, Mahaprabhu, Gaura and Gaurahari. Chanting these names will bring devotion to Me. (*Ananta-Samhita*)



punya-ksetre navadvipe bhavisyami saci-sutah.

"I shall appear in the holy land of Navadvipa as the son of Sacidevi." (*Krsna-yamala-Tantra*)

*atha vaham dharadhame
bhutva mad-bhakta-rupa-dhrk
mayayam ca bhavisyami
kalau sankirtanagame*

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Saci in Kali-yuga to start the *sankirtana* movement." (*Brahma-yamala Tantra*)

The challenging party may question Mahaprabhu's divinity, yet it behooves them to to prove, through unbiased evidence, how they conclude that Sri Jaya Tirtha is the incarnation of Madhvacarya¹s pack-bull, Sri Raghavendra is the incarnation of Prahlada, Sri Vadiraja is the incarnation of Rukmini¹s *brahmana* messenger and Purandara Dasa is the incarnation of Narada.

OBJECTION: Some of the scriptures that you quote have never been heard of.

REFUTATION: For acaryas to quote from fictitious scriptures when living in an environment of highly learned *panditas*, seems both incredulous and highly improbable. Therefore we may surmise from this that many of these unknown books were lost in time, including editions of *puranas* which are different to those we are familiar with today.

There are many instances where Acarya Madhva quotes from sources that are unheard of. For example, *Upagita, Kamatha Sruti, Karmaviveka, Kalapa Sruti, Tantra-prakasika, Kapileya Samhita, Karanaviveka, Kausika Sruti, Gatisara, Adhara, AruniSruti, Upanaradiya, Ubhayanirukta, Indraduymna Sruti, Upasana Laksana, Jivatattva, Gunaparama, Gitasara, Gitakalpa, Guruviveka, Gautamakhila, Jyotis Samhita, Tattvasara, Tattvodyoga, Tantra Bhagavata, Tantra Mala, Triyoga, Nibandha, Prana Samhita, Muktitattva, Yadavadhyatama, Linganirnaya, Mahodadhi, Vicara, Viparita Sruti, Visvambhara Sruti, Vimala Samhita, Vaibhavya, Vaisesya, Visva Tantra, Lokatattva, Vayuprokta, Vallabhya, Boddhavya, Pravrtta Samhita, Pavamaniya Vijaya, Pautrayana Sruti, Purusottama Tantra, Vimarda Sruti, Sumata, Sadgunya, Pippalada Sruti, Kathaka Sruti, Paingini Sruti, and Sauparna Sruti* to name but a few. It may be argued that in the time of Madhva the sources of his scriptural references were never disputed by his opponents.

Similarly we may use the same line of reasoning — that at the time when our *acaryas* quoted such 'spurious' books and verses to establish Mahaprabhu's divinity, no anti-party came forward to deny the authenticity of these quotes and their origin.

OBJECTION: Many of your scriptural quotes are not to be found in the said books.

REFUTATION: Sri Madhvacarya also quotes scriptural verses that cannot be found. Two instances of this are found in his *Visnu Tattva Vinirnaya*, wherein he quotes the following from *Skanda Purana* —

*ajnanam jnanado visnuh
jnaninam moksadas ca sah
anandadas ca muktanam
sa aiveko janardanah*

"The Supreme Lord Janardana gives knowledge to the ignorant, liberation to the enlightened and bliss to the liberated."

And from the *Padma Purana* —

*nripadya satavrttyanta
muktiga uttarottaram
gunaih sarvaih sataguna
modanta iti hi srutih*

"From Manusyottama upto Brahma, all enjoy the bliss multiplied by hundred in an ascending order, thus the sruti declares."

Neither of these slokas are to be found in the said books! The same peculiarity is found in other works of the *acarya* such as his *Gita Bhasya*, *Mahabharata Tatparya* and *Bhagavata Tatparya*. Should we then assume that Sri Madhva has quoted fictitious verses?

OBJECTION: Those quotes that you use which can be found are conveniently interpreted by you to promote the cause of your own sect.

REFUTATION: This is consistent within the *sampradayika* tradition and those within that school are satisfied. However, those outside that fold may not accept such interpretations. For example, you accuse the Gaudiyas of misinterpreting verses to suite their own purpose in establishing the divinity of Mahaprabhu, yet you have done exactly the same, quoting the *Balittha Sukta* (2) as evidence to show your *acarya* as the incarnation of Mukhya Prana. Who else except your own sect accepts this interpretation of *Balittha Suktam*?

OBJECTION: But Madhva himself asserts his identity in many instances; one of them is in his *Visnu-tattva-vinirnaya*:

***yasya trinyuditani vedavachane rupani divyanyalam
bah tad darsatamitthameva nihitam devasya bhargo mahat
vayo ramavaconayam prathamaka prkyo dvitiam vapuh
madhvo yattu trtiyametadamuna granthah krtah kesave |***

"The Deity whose three divine forms are spoken of in the *Vedas*, as one whose nature is that of great wisdom and ability, is the support of the activity of the worlds, is very worshipful (of Visnu), and who incarnates with his full potency (with no diminution); that Vayu, in his first *avatara*, carried the message of Rama, destroyed a fearsome army in his second, and in the third, as Madhva, composed this work (the *Visnu-tattva-vinirnaya*) as a service to Kesava."

REFUTATION: This may well be, but how can we accept the prejudiced writings of your *acarya* and his followers to prove such a point? Where is the neutral evidence based on Vedic scriptures? Do you have direct proof from the *Puranas, Agamas, Upanisads* or *Vedas*? All you can point at is one veiled statement which has also been 'conveniently interpreted by you to promote the cause of your own sect.'

OBJECTION: It is the opinion of learned scholars such as Trivikrama Panditacarya that Madhva was the incarnation of Mukhya Prana (Vayu).

REFUTATION: It is also the learned opinion of great scholars such as Vasudeva Sarvabhauma, Kesava Bhatta, Prakasananda Sarasvati, Prabodhananda Sarasvati, Advaita Acarya, Srivasa Pandita, Gopala Bhatta Gosvami, Rupa Gosvami, Sanantana Gosvami, Jiva Gosvami, Raghunatha Dasa Gosvami, Raghunatha Bhatta Gosvami, Raya Ramananda, Nilambara Cakravarti, and Gopinatha Acarya that Sri Chaitanya Mahaprabhu was Sri Krsna Himself. It was also the opinion of Rajarsi Prataparudra of Kalinga and his *guru* Kasi Misra.

OBJECTION: In reference to Madhva's being an incarnation of Vayu, there is no opportunity for exaggeration in the 'Sumadhva Vijaya' because the authentic history recorded in Madhva's own lifetime has remained unchanged to this day. Although there are several different biographical texts of other *sampradayika acaryas*, they tend to conflict with each other, or were written a long time after the incidents occurred.

Therefore there is either very little or no support from physical evidence. 'Sumadhva Vijaya' was written by a contemporary of Madhvacarya and does not have to compete with any other text to assert it's authority.

REFUTATION: Because there is no other record of Madhva's life apart from 'Sumadhva Vijaya', what proof do we have that the writer did not exaggerate? When writing a *kavya*, the poet is prone to use dramatic license (*alankara*) to enhance the qualities of the principal personality that he glorifies. How can we be so certain that your Narayana Panditacarya did not follow this trait?

Many biographies such as Kaviraja Gosvami's *Chaitanya Caritamrta*, Vrndavana Dasa Thakura's *Chaitanya Bhagavata*, Locana Dasa Thakura's *Chaitanya Mangala* and Kavi Karnapura's *Chaitanya Candradaya* were written about the life of Sri Chaitanya Mahaprabhu. While some accounts differ on details of His *lilas*, on the point of His divinity they are all unanimous.

OBJECTION: But Narayana Panditacarya writes in his 'Bhavaprakasa tika' on 'Sumadhva Vijaya' -

***maya drsta bhuvamiti proktah prayena purusaih
dvayor vaktvor virodhe'tra svikrta prabalasya gih
tulyam tu suksmam drst vadyau (tulye tatsuksmadrstyadyau)
deve (daive) naiva pariksyate***

"The incidents reported are mostly from those who were actually present thus, ' I have seen it with my own eyes.' Where there are contradictory statements, the more forceful among the two has been accepted. When they are equally weighty, discretion is allowed to decide the matter."

***kavyasriyah va gurukirtaye va
proktam svayaivapi manisyeti***

***tasmann sankayeta mahajane'smin
pumsa kusagriyadhiya'pyavasyam***

"Therefore people should not mistrust the material that has been presented, thinking that it is self-fabricated to exaggerate the glories of one's guru, or to show off one's talents in poetry."

Krsnadasa Kaviraja Goswami

REFUTATION: Similarly the followers of Sri Chaitanya say that the facts presented by Srila Kaviraja Gosvami in *Sri Chaitanya Caritamrta* are authentic because they are taken from the personal diaries of Sri Murari Gupta and Sri Svarupa Damodara Gosvami, two intimate associates of Mahaprabhu. The diaries are still available and it would be absurd to argue that someone would exaggerate or lie when writing a personal diary.

When Vrndavana Dasa Thakura wrote his *Chaitanya Bhagavata*, many personal associates of Mahaprabhu were still physically present. The fact that *Chaitanya Bhagavata* was accepted as a genuine biography by all of these associates is proof that the events therein are not exaggerated or false.

In fact the Gaudiyas accept Madhvacarya as the incarnation of Vayu and respect the exalted position of Narayana Panditacarya and his biography of Madhva. However, as stated before we are using such arguments to show that such logic can work both ways.

We may now present a question to our Tattvavadi friends — what is the *yuga-dharma* and who is the *yuga-avatara*?

The following quotes are presented thus:

*kalim sabhajayanty arya
guna jnah sara-bhaginah
yatra sankirtanenaiva
sarva-svartho 'bhilabhyate*

"Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *sankirtana*." (*Srimad Bhagavatam* 11.5.36)

*kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet
krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat*

"The most important factor in this Age of Kali, which is an ocean of faults, is that

one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the holy names. The self-realization that was achieved in the Satya millennium by meditation, in the Treta millennium by the performance of different sacrifices, and in the Dvapara millennium by worship of Lord Krsna can be achieved in the Age of Kali simply by chanting the holy names." (*Srimad Bhagavatam* 12.3.51-2)

dhyayan krte yajan yajnaish-
tretayam dvapare rcayan
yadapnoti tadapnoti
kalau samkirtaya kesavam

"The supreme goal which was attained in Satya-yuga by years of prolonged meditation; in Treta-yuga by performing extensive yajnas; in Dvapara-yuga by opulent and scrupulous Deity worship; in Kali-yuga the same results are easily had simply by the chanting of the holy name." (*Visnu Purana*)

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (*Brhad Naradiya Purana*)

harinama para ye ca
ghore kali-yuge narah
te eva krtakrtyasca
na kalir badhate hi tan
hare kesava govinda
vasudeva jaganmaya
itirayanti ye nityam
na hi tam badhate kalih

"In this dark age of Kali-yuga, sincere devotees of the Supreme Lord should leave aside all other means for liberation and take full shelter of the holy name. This is their real responsibility and duty. There is unlimited bliss in chanting the different names of Krsna: Hari, Kesava, Govinda, Vasudeva and Jaganmaya. For one who chants constantly with unflinching faith, he remains unaffected by the reverses of Kali-yuga, because his heart has become purified by chanting." (*Brhan-naradiya Purana*)

hari-nama-para ye ca
hari-kirtana tat parah
hari-puja-para ye ca
te krtarthah kalau-yuge

"Those who engage in chanting the holy name of Lord Hari (*japa*), are addicted to congregational chanting (*kirtana*) and engage in the worship of Lord Hari, have accomplished their desires in the age of Kali." (*Brhan-naradiya Purana*)

dhyayan krte yajan yajnaish-

*tretayam dvapare 'rcayan
yad apnoti tad apnoti
kalau sankirtya kesavam*

"Whatever is achieved in Satya-yuga by meditation, in Treta by offering ritual sacrifices and in Dvapara by temple worship is achieved in Kali-yuga by chanting the names of Lord Kesava congregationally." (*Padma Purana, Uttara Khanda 42nd Chapter*)

*satyam kaliyuga vipra
sri harer nama mangalam
param svastyayanam nram
nasty-eva gatir anyatha*

"Oh *brahmana*, chanting of the holy name is the auspicious process in Kali Yuga. It is the highest auspiciousness for mankind. There is no other way." (*Padma Purana*)

*krsna krsneti krsneti
svapan jagrad vrajamstatha
yo jalpati kalau nityam
krsna-rupi bhaveddhi sah*

"Whoever continuously chants Lord Krsna's holy name, even in his sleep, can easily realise that the name is a direct manifestation of Krsna Himself, in spite of the influences of Kali-yuga. This has been ordained by Lord Krsna. (*Varaha Purana*)

*kali-kala kusarpasya
tikсна-damstrasya ma bhayam
govinda-nama-danena
dagdho yasyati bhasmatam*

"I see that Kali-yuga is like a black, poisonous snake with a gaping mouth and fangs. But please be unperturbed dear devotees and listen with faith. Once the holy name of the Lord is being chanted, it is like igniting a forest fire which will burn to ashes the poisonous snakes within the forest. (*Skanda Purana*)

*mahabhagavata nityam
kalau smakirtaya kesavam*

"The hallmark of a *mahabhagavata* the most elevated devotee in Kali-yuga is that he chants the holy name of the Lord constantly. (*Skanda Purana*)

*varjams-tisthan svapannasnan
svasan vakya-prapurane
nama-samkirtanam visnor-
helaya kali-varadhanam
krtva svarupatam yati*

bhakti-yuktam param vrajet

"In our normal activities of eating, sleeping, sitting, dreaming, etc. to chant Krsna's names, while nullify the ill effects of Kali-yuga, is the perfection of speech. Even if a person chants Krsna's names indifferently, he will surely achieve his *svarupa*, or original spiritual self and attain that state beyond all material fear and lamentation. He will reach Vaikuntha, the supreme goal. (*Linga Purana*)

*hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare
iti sodasakam namnam
kali-kalmasa-nasanam
natah parataropayah
sarva-vedesu drsyate*

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Krsna." (*Kali Santarana Upanisad*)

And finally, Madhva himself, quoting *Narayana Samhita*, in his *Mundakopanisad Bhasya* says -

*dvapariyair janair visnuh
pancaratrais tu kevalam
kalau tu nama-matrena
pujyate bhagavan harih*

"In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the *pancaratra* and other such authorized books. In the Age of Kali, however, people should only chant the holy names of the Supreme Personality of Godhead."

CONCLUSION: Therefore it is clear that the *yuga-dharma* in this age is *Hari-nama sankirtana*, as proclaimed in the above Vedic references. Furthermore, the above verses clearly describe that the advent and purpose of Sri Caitanyadeva's appearance is to propagate the *yuga-dharma Hari-nama sankirtan*. Further authentication is found in the recorded biographies of the intimate associates of Sri Chaitanya Mahaprabhu. (3)

The followers of Madhvacarya do not emphasize the propagation of the Holy Names of the Lord and stress Deity worship (the *yuga-dharma* of Dvapara-yuga), and have nothing to say about the identity of the *Yuga-avatara* of Kali-yuga. On this matter they will have to answer to the Gaudiyas...

(1) The words *krsna-varnam* mean two things – firstly they indicate that Sri Chaitanya is of the same category (*varna*) as Sri Krsna. Secondly it also refers to one who constantly chants the name of Krsna.

(2) *balittha tad vapusedhayi darsatam devasya bhargah sahaso yato ajani / yadimupahvarate sadhate matir-rtasya dhena anayanta sasruta // prkso vapuh pitumannitya asaye dvitiyamasaptasivasu matrsu / trtiyamasya vrsabhasya dohase dasapramatim janayantayosanah // niriyadim budhnanmahisasya varpasa isanasah savasa krantasurayah / yadimanupradivo madhva adhava guhasantam matarisva mathayati // prayatpituh paramanniyateparyaprksudho virudho dansu rohati / ubhayasya janusam yadinvata adidyabistho abhavadhhrna sucih // adinmatravisadyasva sucirahimsyamana urviya vivavrdhe / anuyatpurva aruhastanajuvoni navyasisva varasu dhavate // (Rg Veda 1.141.1-5)*

(3) For further information readers are referred to **Sri Gaura Gayatri Vijaya** by Sripad B. G. Narasingha Maharaja:
URL: Sri Gaura Gayatri Vijaya [Caitanya Gayatri](#)

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VALIDITY of the Gaudiya parampara



OBJECTION: The Gaudiya followers of Caitanya claim to be in the disciplic succession descending from Madhvacarya, yet we find certain anomalies which seem to prove otherwise. In light of these points, how can they claim that they are in the line of Madhva, when they have differed from him philosophically and their lineage is so dubious?

Sri Madhvacarya taught the system of *Dvaita Vedanta*, yet the Gaudiyas do not accept this philosophy. Rather they follow the system of *Acintyabheda-bhedavada*. If they are true followers of Madhva, what was the need of their Baladeva Vidyabhusana to write a separate commentary on *Vedanta-sutras* when Sri Madhva had already composed an exhaustive explanation?

REFUTATION: To say that the Gaudiya Vaisnavas do not accept the philosophy of Sri Madhva is not entirely correct. In his *Prameya Ratnavali*, the Gaudiya *Vedantacarya* Srila Baladeva Vidyabhusana, paraphrasing Sri Vyasa Tirtha, (1) has written nine points of Madhva that the Gaudiyas accept —

*sri madhva praha
visnu paratatvamakhilamnayavedhyanca visvam
satyam bedhamca jivan hari-caranajusastaratamyan ca tesam
moksam visnvanghrilabham tadamalabhajanam tasya hetum pramanam
pratyaksaditraya cetyupadisati hari krsna caitanya candrah //*



"Sri Madhva has said —

1. Visnu is Supreme.
2. He is known by the study of the *Vedas*.
3. The Material world is real.
4. The *jivas* are different from the Lord.
5. The *jivas* are by nature subservient to the Lord.
6. In both the conditioned and liberated condition, the *jivas* are situated in higher and lower statuses.
7. Liberation is the attainment of Lord Visnu's lotus-feet.
8. Pure devotion grants liberation.
9. Direct perception, logic and Vedic authority are the three sources of actual knowledge.

These truths are also taught by the Supreme Lord Himself in His appearance as Krsna Caitanyacandra."

However, one important aspect has not been elaborated upon and that is the aspect of *rasa* (divine loving mellows). This is explained by Srila Bhaktivinoda Thakura in verse 8 of his *Dasamula Nirayasa* —

*yada bhramam bhramam harirasagalad-vaishnavajanam
kadacit sampasyamstadanugamane syadruciyutah
tada krsna vrttya tyajati sanakairmayaikadasam
svarupam vibhrano vimalarasabhogam sa kurute*

"After repeatedly wandering in the path of mayik existence, a fallen soul may meet a pure Vaisnava from whom trickles the nectar of the mellows of pure devotion to Lord Hari. By following that pure devotee, he becomes attracted to imbibe the sweet principle of devotional service. By constant study of Krsna-bhakti, he slowly abandons the mayik condition, and in the end obtaining his true nature, he enjoys the sweetest unalloyed rasa, which is the ultimate status of the soul."

It is to be understood that there is a progression in the descent of divine knowledge. Sri Madhva preached the philosophy of *Dvaitavada* in order to counter the widespread *Mayavada* doctrine of Adi Sankara which was prevalent at that time.

It is acknowledged by the Gaudiya school that the doctrine of *Dvaita* is an intrinsic part in the evolution of theism. It was propagated according to *kala* and *patra* (time and circumstance) and was not meant to be the last word in the Absolute Truth.

Rasa-tattva is a very subtle truth and could not have been taught during that period of India's history. The necessity of the time demanded that a powerful *acarya* boldly expound the basic beliefs of the Vedic scriptures and burn the weeds of *Advaitavada* to the roots. It is only fitting that the incarnation of Bhima performed this task. How could such a forceful personality explain the subtle divine mellows of *madhurya-rasa*? This would be inconsistent with his character. Therefore the intricate concepts of *rasa-vicara* were later expounded by Sri Caitanyadeva and His followers.

Our Tattvavadi friends raise the question as to why Baladeva wrote a commentary on the *Brahma-sutras* when Sri Madhvacarya had already done so. It is understood that *Srimad Bhagavatam* is the natural commentary on the *Brahma-sutras*. This is stated in *Garuda Purana* —

*artho 'yam brahma-sutranam
bharatartha-vinirnayah
gayatri-bhasya-rupo 'sah
vedartha-paribrmhitah
grantho 'stadasa-sahasrah
srimad-bhagavatabhidhah*

"The *Srimad-Bhagavatam* is the authorized explanation of *Brahma-sutras*, and it is a further explanation of *Mahabharata*. It is the expansion of the *gayatri-mantra* and the essence of all Vedic knowledge. This *Srimad-Bhagavatam*, containing eighteen thousand verses, is known as the explanation of all Vedic literature."

However, since Sankara commented upon the pristine teachings of Vyasa found in the *Brahma-sutras*, it was the duty of the Vaisnava *acaryas* such as Sri Ramanuja and Sri Madhva to counter his doctrine of illusion and present their own commentaries.

Sri Sri Radha-Govindadeva



Sri Baladeva Vidyabhusana was challenged by the Ramanandi sect in Galta as to why the Gaudiyas claimed to be affiliated to the Madhva *sampradaya* when they differed in philosophy to them. Again, this was a point of *rasa-vicara* because the Gaudiyas worshiped the Deity of Govindadeva, regarding Him as superior to the form of Narayana. This is a point which will be discussed in a later chapter.

In order to prove the validity of the Gaudiya *sampradaya*, Baladeva was told by the Ramanandis that it would be necessary for him to produce a commentary on the *Vedanta-sutras* supporting the Gaudiya philosophy of *Acintyabheda-bheda tattva*. Baladeva did this in seven days and called his commentary the '*Govinda Bhasya*.'

His *bhasya* was so profound and complete that the opposition was silenced. Considering the fact that the Madhva sect had scant knowledge in the matters of *rasa-tattva*, it would have been futile for the Gaudiyas to refer to Madhvacarya's commentary as their own.

Our Tattvavadi friends have referred to Madhva's commentary on the *Vedanta-sutras* as 'exhaustive', inferring that there is nothing else to be said on the subject. We therefore raise the question, why did Jaya Tirtha write his *Tattva Prakasika* commentary to Madhva's *Vedanta-sutra-bhasya*? Why did Raghavendra Tirtha write his *Tattva Manjari* commentary on the *Anu-bhasya* of Madhva? Why did Trivikrama need to write his *Tattvapradipa* commentary? In fact, all of the works of Madhvacarya have been commented upon by many *acaryas* following in the Dvaita line.

Baladeva Vidyabhusana

OBJECTION: You have explained that Baladeva Vidyabhusana accepted nine basic tenets of Sri Madhvacarya, yet Sri Caitanya Himself only accepted one point and rejected the philosophy of Madhva. This seems to be a contradiction.

REFUTATION: In the *Caitanya Caritamrta* (Madhya 9.277) Sri Caitanya Mahaprabhu addressed the *acarya* of the Tattvavadis thus -

*sabe, eka guna dekhi tomara sampradaye
satya-vigraha kari' isvare karaha niscaye*

"The only qualification that I see in your *sampradaya* is that you accept the form of the Lord as truth."

It is not that Sri Caitanya rejected Madhva's philosophy (2), rather, he rejected the erroneous, distorted dogma which had entered the *sampradaya* of Madhvacarya at that time. (3) This is the reason why Mahaprabhu used the phrase '*tomara sampradaya*' (your *sampradaya*) rather than '*our sampradaya*' — in order to establish that He did not subscribe to the philosophy that was being propounded in the name of Madhva. Later, in the 16th Century, these inconsistencies were corrected to some extent by the great reformer Sri Vadiraja Tirtha. (4)

The major principle established by Sri Madhvacarya was that the Lord and His creation are real and that the *jiva* is eternally subservient to Isvara - the nine *prameyas* enhance these points. In this way the Gaudiyas strictly follow in the footsteps of Madhvacarya.



OBJECTION: The Gaudiyas accept Narada Rsi as the *guru* of Vyasa, whereas the followers of Madhva contest this since Vyasa Mahamuni needs no *guru* being a full incarnation of Godhead.

REFUTATION: This argument is foolish. Other incarnations of Godhead have accepted *gurus* — Sri Ramacandra accepted Vaisistha Muni as His preceptor and Sri Krsna accepted Acarya Sandipani. The acceptance of a spiritual guide by the Supreme Person is not a mundane activity. He does this to teach the importance of accepting a *sat-guru* to the minds of ordinary men. Therefore Sri Krsna tells Arjuna in *Bhagavad-gita* (3.23) -

*yadi hy aham na varteyam
jatu karmany-atandritah
mama vartmanuvartante
manusyah partha sarvasah*

"For if I ever failed to engage in carefully performing prescribed duties, O Partha, certainly all men would follow My path."

Furthermore Sri Krsna says in the Fourth Chapter of Gita, *dharma-samsthapanarthaya*, "I come to establish religious principles." By His acceptance of a spiritual preceptor, His Godhood is not affected. To suggest such a thing is simply atheism.

OBJECTION: Padmanabha Tirtha, Nrhari Tirtha, Madhava Tirtha and Aksobhya Tirtha are listed by the Gaudiyas as having a *guru-disciple* relationship. However, it is an indisputable fact that these four personalities were all direct disciples of Sri Madhva himself.

REFUTATION: In his *Prameya Ratnavali* (v.7), Sri Baladeva Vidyabhusana writes —

*sri krsna brahma devarsi, badarayana samjnakan
sri madhva sri padmanabha, sriman nrhari madhavan
aksobhya jaya-tirtha sri, jnanasindhu dayanidhi
sri vidyanidhi rajendra, jayadharma kramadvayam*

*purusottama brahmanya, vyasa-tirthams ca samstumah
tato laksmipatim sriman, madhavendran ca bhaktitah
tac-chisyan srisvaradvaita, nityanandan-jagat-gurun
devam-isvara-sisyam-sri, caitanyan ca bhajamahe*

"Sri Krsna's disciple was Brahma, whose disciple was the sage of the demigods, Narada. His disciple was Badarayana (Vyasa) whose disciple was Madhva. His disciple was Padmanabha, whose disciple was Nrhari. His disciple was Madhva whose disciple was Aksobhya, whose disciple was Jaya Tirtha. His disciple was Jnanasindhu, whose disciple was Dayanidhi. His disciple was Vidyanidhi whose disciple was Jayadharma. His disciple was Purusottama and his disciple was Brahmanya whose disciple was Vyasa Tirtha. His disciple was Laksmipati and his disciple was Madhavendra whose disciples were Isvara, Advaita and Nityananda the guru of the whole world. Another of his disciples was Sri Caitanya who we offer our respects to."

Similar verses are also found written by other Gaudiya *acaryas* such as Sri Kavi Karnapura, Srila Visvanatha Cakravartipada, Narahari Cakravarti, Devaki Nandana and Srila Sarasvati Thakura.

It is a fact that Padmanabha, Nrhari, Madhava and Aksobhya were all contemporaries and direct disciples of Sri Madhva Muni. However, this does not rule out the fact that there was a *siksa* link between them, especially when one considers that Padmanabha was senior to Nrhari, Nrhari was senior to Madhava, and Madhava was senior to Aksobhya, who was the last initiated disciple of Madhvacarya. This listing is given, since in the *Parampara* of the Gaudiyas, *siksa* is considered to be more important than *diksa*.

Although Madhva was given initiation by Acyuta Preksa, the gaudiya vaisnavas place more stress on the relationship between Madhva and Vyasadeva. This is because the *siksa* he acquired from Vyasa was of more importance from the transcendental perspective than that which he accepted from Acyuta Preksacarya.



Therefore, the Madhva *Parampara* reads as follows:

Hamsavatara-Brahma-Catursana — Durvasa- Jnanasindhu Tirtha — Garudavahana Tirtha — Kaivalya Tirtha — Jnanisa Tirtha — Para Tirtha — Satya Prajna Tirtha - Prajna Tirtha — Acyuta Preksa — Madhva etc.

Whereas the *Parampara* of the Gaudiyas reads as:

Krsna — Brahma - Devarsi Narada — Vyasa - Madhva etc.

It is sometimes said that Padmanabha Tirtha was the *diksa-guru* of Nrhari Tirtha, but this is not supported anywhere. However, since Padmanabha Tirtha was senior to Nrhari, it would only be natural that he would impart important *siksa* to him. The same principle applies to Madhava Tirtha, Aksobhya Tirtha and all those *acaryas* after them, namely Jaya Tirtha, Jnanasindhu Tirtha, Dayanidhi Tirtha, Vidyanidhi Tirtha (Vidyadiraja), Rajendra Tirtha, Jayadharma Tirtha, Purusottama Tirtha, Brahmanya Tirtha, Vyasa Tirtha and Laksmipati Tirtha.

OBJECTION: There is mention of the names Jnanasindhu, Dayanidhi and Laksmipati Tirtha in the gaudiya *Parampara*, yet no one of that name is found in the *Parampara* lists of the Madhva *sampradaya*. We may therefore conclude that these personalities did not actually exist.

REFUTATION: The very fact that there is no mention of these names in any Madhva records does not negate the fact that such persons existed. It simply means that they never held a pontifical position in the Madhva *sampradaya*. Those renunciates of the Dvaita school who were never heads of any *mathas* are known as '*bidi sanniyasis*' (stray *sannyasis*) in the Kannada language. (5) Even your own scholars acknowledge that Vyasa Tirtha may have had a follower called Laksmipati. (6)

This argument does not stand, considering the lack of information you have on your own *sampradaya-acaryas*. You have scant information even about the direct disciples of Madhvacarya, what to say of those who appeared after them? For example, every orthodox Madhva is familiar with the *Mangalastakam* and it is part of his *nitya-kriya* to recite it daily. However, it is still contested as to who composed it. Some say Sri Vadiraja Tirtha, others are in favor of Sripadaraja (Laksminarayana Tirtha). There is no precise information, only conjecture.

Just as our Tattvavadi friends deny the existence of a number of our *acaryas* in our line, it can just as easily be argued that *acaryas* who pre-dated Madhva such as Satya Prajna Tirtha, Prajna Tirtha, Durvasa etc. never existed and were simply the concoction of Narayana Panditacarya when he composed his '*Mani Manjari*' in order to add historical and traditional credibility to his *parampara*. It is also questionable as to what transpired within the Madhva school after Prajna Tirtha, since it is admitted by them that there is a gap of over 400 years before the line starts again with Acyuta Preksa. (7)

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OBJECTION: Since Madhavendra, the disciple of Laksmipati Tirtha, has the *sannyasa* title of 'Puri' (which is a *dasanami* title used by the Sankarites), how can you say he is coming in the line of Madhva?

REFUTATION: The title 'Puri' is indeed one of the ten *sannyasa* names used by the Sankara *sampradaya*, the others being Tirtha, Asrama, Sagara, Aranya, Vana, Giri, Parvata, Bharati, and Sarasvati.

It was in vogue with the members of the Madhva sect that *sannyasis* converted from the Sankara school were allowed to retain their titles rather than change them to 'Tirtha'. This was done in order to demonstrate their victories over *Mayavada*. It could be deducted that Madhavendra Puri must have been either a direct convert or the disciple of such a convert.

Whichever way it may be, we gather from this that previously Sri Madhavendra had taken *sannyasa* in the line of Sankaracarya from a renunciate of the Puri order. However, as an *acarya* who taught the highest elements of Love of God, we must also accept that his *diksa* could only have been in a genuine disciplic lineage. His faith and love for Sri Krsna was far too sublime and deep to keep him within the bounds of the Madhva school itself, what to say of the illusory misconceptions of the *sampradaya* of Adi Sankara. (8)

Since it is mentioned by the gaudiya *acaryas* that Madhavendra's *guru* was Laksmipati Tirtha, we conclude that his *diksa* was in the line of Acarya Madhva, though he may have accepted formal *sannyasa* in the line of Sankara. Mahaprabhu Himself took *mantra-diksa* from Isvara Puri (Madhavendra's disciple) and *sannyasa* from Kesava Bharati of the Advaita line.

This was also the case of Madhvacarya who took *diksa* from Acyuta Preksa, a *sannyasi* in the line of Sankara. (9)

OBJECTION: But according to the '*Mani Manjari*' of Narayana Panditacarya and other works of Madhva scholars, Acyuta Preksa was actually in the genuine line from Hamsavatara to Lord Brahma which delineated the pure Vaisnava teachings. Due to the forceful nature of the Mayavadis at that time however, the Brahma *Sampradaya* was forced to go underground and adopt the garb of Advaitins.

REFUTATION: As we have previously mentioned, it may be argued that your *acaryas* have written fictitiously in order to add credibility to their *sampradaya*. There is no strong evidence to support the idea that Acyuta Preksa was a Vaisnava prior to meeting Sri Madhvacarya. You can only point at the biased texts written by your own *acaryas*.

The same arguments that you fling at the gaudiyas, can certainly be used against your sect in the same manner.

Our young tattvavadi friends seem very keen to malign the gaudiya vaisnavas in so many ways, calling their philosophy a "*hotchpotch presentation*" "*fit to be thrown in a dustbin.*" "*far fetched*", "*rubbish*"

"hogwash" and a "perverted Kali-yuga philosophy to please every Tom, Dick and Harry". They have insulted prominent gaudiya acaryas calling them "deluded", "Pseudo-vaisnavas", who "lack any understanding of real philosophy" whose purports are "a travesty", "ludicrous", "very stupid" "very poor" and "cannot be taken seriously" which are something that "should be given up" because they represent "something which is definitely not a Vaishnava tradition."(10)

Although they rant about how *Dvaitavada* is superior to all, and how Madhva is the greatest exponent of Vaisnava philosophy the world has ever seen, how many people outside India have even heard of them? What to speak of India, how many people even in Bangalore know of Madhva and his doctrine? The sad truth is that apart from their own community in Daksina Kannada, a few knowledgeable Sri Vaisnavas and some academicians, few have heard of either. On a global scale, until gaudiya vaisnavism was spread throughout the world by Srila Prabhupada, practically no one had heard the name of Madhvacarya - and that fact is a hard lump to swallow for some!

Rather than vilify the gaudiyas, they would do well as to set their own house in order first. Some time ago we were dismayed to hear from one of the junior swamis in Udupi that many of the *brahmanas* there were frequenting bars and cinemas. He also reported to us that many of the *mathadipatis* are against the custom of *bala-sannyasa* since the tradition is being abused by some in order to keep the wealth of the *matha* in their family.(11)

These are not the only problems that the Madhva *sampradaya* are experiencing at present. Due to lack of funds from their own community they approached a well-known international gaudiya vaisnava society in order to complete the building of the Gita Bhavan in Udupi. Similarly the same society was asked to contribute towards the renovation of the birthplace of Acarya Madhva at Pajaka Ksetra after it had been neglected for decades. That institution was also approached to manage and finance the Varabandhesvara temple in Malpe some time ago. When Madhva *brahamana* shopkeepers in Car Street objected to the nightly *rathotsava* in Udupi as it disrupted their business, the same gaudiya vaisnava organization was approached to give support to the *asta-mathas*.

It is extremely unfortunate that the Madhva *sampradaya*, with such hoary traditions, should be plagued by such problems at present. Therefore, our suggestion is that our young challengers spend less time in abusing the people that are giving assistance to their *sampradaya*, and more time in helping support the tradition that they profess to belong to.

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OBJECTION: Under the circumstances, no real follower of Acarya Madhva will accept your *sampradaya* as genuine, neither would they accept you or your *acaryas* as Vaisnavas!

REFUTATION: By making such an arrogant blanket-statement, you have condemned some of the present-day *acaryas* in your own lineage. For example, Sri Visvesa Tirtha Swamiji of Pejvara Adhoksaja Matha had this to say about Srila Prabhupada —

"Sage Bhagiratha only brought the divine Ganga from heaven to India, but Swami Prabhupada brought the Bhakti-Ganga down from above and flooded the whole world!"(12)

"We are simply specks of dust at the feet of the disciples of Swami Prabhupada who are spreading the message of Bhakti and the Bhagavata all over the world."(13) [See letters Page.](#)

Sri Visvesa Tirtha Swamiji has also been magnanimous enough to request gaudiya vaisnavas to perform *nama-sankirtana* in Udupi on many occasions. It would seem most incongruous for him to invite a bogus theological school of thought to chant the names of the Lord at such an important function as the *parayana* ceremony. Although the revered Swamiji may not agree in total with the philosophy of the

gaudiya school, he is noble and bold enough to publicly acknowledge it's contribution to humanity at large, and accept the Gaudiyas as a branch from the Madhva *sampradaya*.

Our Tattvavadi friends may try to cover up the above statements spoken by the Swamiji explaining that he is simply being polite and trying to be harmonious and friendly. However, we, at least, find it hard to believe that someone of the straightforward nature of Sri Pejavara Swamiji would stoop to trying to 'please every Tom, Dick and Harry' by compromising the philosophy and mood of Madhva. Did the Swamiji ever express such eulogies for Jayendra Sarasvati, Bharati Tirtha, Ganapati Sacchidananda, Sai Baba or any other such personage? Were they or their followers ever invited to annually participate in an important function in Udupi? We would deem it highly unlikely...

CONCLUSION: It can therefore be concluded that the gaudiya vaishnava Parampara is a genuine branch of the Madhva sampradaya, although it is acknowledged that there are certain differences in the *sadhana* (process) and *sadhya* (goal) of the two schools.

We wish to point out here that although we have objected to the antiquity of the Madhva parampara, which has been presented by previous dvaita acaryas, in fact we find no fault in what they have said. We merely wish to point out that the arguments presented by the challenging party can logically also be raised against their own tradition.

As stated previously, it is the firm belief of the Gaudiyas that the teachings propounded by Madhvacarya are an important step in the evolution of theism culminating in the *sublime acintya-bheda-bheda-tattva* doctrine of Sri Caitanya Mahaprabhu.

(1) *sri madhvamatte harih paratarah satyam jagattattvato bhinna jivagana hareranucara nicocchabhavam gatah muktiranujasukhanubhutiramala bhaktisca tatsadhanam hyaksaditritayam pranamakhilamnayaikavedyo harih //*

(2) In his book *Life Teachings of Sri Madhwacharya*, the Dvaita scholar Sri C.M. Padmanabhacharya writes -"Sri Chaitanya steered clear of these subtleties. He did not trouble himself to build up a system or think of details for a code of religion. His life shows that he was an uncompromising Dualist (Dvaiti)." Although we beg to differ on certain points in this quote, it is interesting to note that such a revered Dvaita *pandita* as Sri Padmanabhacharya accepted Mahaprabhu as being in the Madhva line.

(3) *The History & Literature of the gaudiya vaishnavas and Their Relation to Other Medieval Vaishnava Schools* by Dr. Sambidananda Das p.99 - "Sri Chaitanya Himself visited the head-quarters of the Madhva sect at Udupi and had discussion with its head Raghuvarya Tirtha, but He differed from him as to the conception of *sadhya* and *sadhana*... Sri Chaitanya Deva and the writers of His sect accepted Madhva's views from his various writings and the particular line through which they traced their own origin to the Madhva sect, and that particular line was somewhat different from the main line of Madhva at Udupi during the 16th Century. Dr. Farquahar tells us that the Madhva Vaishnavas introduced the *kirtana* form of worship into their sect as the result of Sri Caitanya's visit to their head-quarters."

(4) Ibid p.99 - "It was perhaps Vadirajaswami Tirtha, later principal of Madhav's Sode Math, who introduced *kirtana* into the sect. His poem known as Harinama Sankirtana Sampradaya are (sic) still sung daily by the Dasakuta Madhvas at Rajatapitapura. These songs he first introduced at the Krishnadevalaya temple there. He was a great poet and musician. He introduced Madhva's Dvadasa Stotra to be sung to the accompaniment of music at Madhva Math."

(5) *History of the Dvaita School of Vedanta and its Literature* by B.N. K. Sharma (Motilal Bannarsidas 1961) p.455

(6) Ibid p.525 "As for Vyasatirtha himself, there is nothing to show that he could not have had a North Indian disciple of the name of Lakmipati, who might have been initiated into the Bhakti Pantha, which he transmitted to Madhavendra Puri and other monks obviously of an Advaitic order."

(7) Ibid p.75

(8) For further information one should refer to [The Pontifical Position of Sri Madhavendra](#) by Srila Sridhara Deva Gosvami Maharaja and [Conversations on Madhavendra Puri](#) by Sripad B. G. Narasingha Maharaja.

(9) *History of the Dvaita School of Vedanta and its Literature* p.525 — "As a matter of fact, Madhva himself received orders from Acyutapreksha, who for all practical purposes represented an Advaitic order, so far as outward appearances went."

(10) All quotes courtesy of the Madhva Cyber Sangha.

(11) The tradition of *bala-sannyasa*, or the acceptance of young children into the renounced order of life, has been common amongst the eight mathas in Udupi for centuries. Male children are chosen according to their horoscope and are generally between the ages of six to eighteen. Nowadays there is much controversy surrounding its application for a number of reasons. One major factor is that over the last few years a number of sannyasis who entered the sannyasa-asrama at a young age have rejected their monastic position and took to married life. Some of the mathadipatis are amongst those who wish to abolish this custom.

(12) Excerpt of a Hindi lecture at the opening of Srila Prabhupada's Puspa Samadhi, Sridhama Mayapura, February 1996

(13) Spoken at a public address in Udupi on the 750th anniversary of Sri Madhvacarya. [See letters Page.](#)

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VALIDITY
of the
Gaudiya parampara
and Madhvacarya



Madhvacarya - Gaudiya parampara

OBJECTION: The gaudiya followers of Caitanya claim to be in the disciplic succession descending from Madhvacarya, yet we find certain anomalies which seem to prove otherwise. In light of these points, how can they claim that they are in the line of Madhvacarya, when they have differed from him philosophically and their lineage is so dubious?

Sri Madhvacarya taught the system of *Dvaita Vedanta*, yet the gaudiyas do not accept this philosophy. Rather they follow the system of *Acintyabheda-bhedavada*. If they are true followers of Madhva, what was the need of their Baladeva Vidyabhusana to write a separate commentary on *Vedanta-sutras* when Sri Madhva had already composed an exhaustive explanation?

REFUTATION: To say that the gaudiya vaisnavas do not accept the philosophy of Sri Madhva is not entirely correct. In his *Prameya Ratnavali*, the Gaudiya *Vedantacarya* Srila Baladeva Vidyabhusana, paraphrasing Sri Vyasa Tirtha, (1) has written nine points of Madhva that the gaudiya vaisnavas accept

*sri madhva praha
visnu paratatvamakhilamnayavedhyanca visvam
satyam bedhamca jivan hari-caranajusastaratamyan ca tesam
moksam visnvanghrilabham tadamalabhajanam tasya hetum pramanam
pratyaksaditraya cetyupadisati hari krsna caitanya candrah //*



"Sri Madhva has said —

1. Visnu is Supreme.
2. He is known by the study of the *Vedas*.
3. The Material world is real.
4. The *jivas* are different from the Lord.
5. The *jivas* are by nature subservient to the Lord.
6. In both the conditioned and liberated condition, the *jivas* are situated in higher and lower statuses.
7. Liberation is the attainment of Lord Visnu's lotus-feet.
8. Pure devotion grants liberation.
9. Direct perception, logic and Vedic authority are the three sources of actual knowledge.

These truths are also taught by the Supreme Lord Himself in His appearance as Krsna Caitanyacandra."

However, one important aspect has not been elaborated upon and that is the aspect of *rasa* (divine loving mellows). This is explained by Srila Bhaktivinoda Thakura in verse 8 of his *Dasamula Niryaasa* —

*yada bhramam bhramam harirasagalad-vaisnavajanam
kadacit sampasyamstadanugamane syadruciyutah
tada krsna vrttya tyajati sanakairmayaikadasam
svarupam vibhrano vimalarasabhogam sa kurute*

"After repeatedly wandering in the path of mayik existence, a fallen soul may meet a pure Vaisnava from whom trickles the nectar of the mellows of pure devotion to Lord Hari. By following that pure devotee, he becomes attracted to imbibe the sweet principle of devotional service. By constant study of Krsna-bhakti, he slowly abandons the mayik condition, and in the end obtaining his true nature, he enjoys the sweetest unalloyed *rasa*, which is the ultimate status of the soul."

It is to be understood that there is a progression in the descent of divine knowledge. Sri Madhva preached the philosophy of *Dvaitavada* in order to counter the widespread *Mayavada* doctrine of Adi Sankara which was prevalent at that time.

It is acknowledged by the gaudiya school that the doctrine of *Dvaita* is an intrinsic part in the evolution of theism. It was propagated according to *kala* and *patra* (time and circumstance) and was not meant to be the last word in the Absolute Truth.

Rasa-tattva is a very subtle truth and could not have been taught during that period of India's history. The necessity of the time demanded that a powerful *acarya* boldly expound the basic beliefs of the Vedic scriptures and burn the weeds of *Advaitavada* to the roots. It is only fitting that the incarnation of Bhima perform this task. It would not be appropriate for such a forceful personality to simultaneously explain the subtle divine mellows of *madhurya-rasa*. This would be inconsistent with his mission. The intricate concepts of *rasa-vicara* were later expounded by Sri Caitanyadeva and His followers.

Our Tattvavadi friends raise the question as to why Baladeva wrote a commentary on the *Brahma-sutras* when Sri Madhva-acarya had already done so. It is understood that *Srimad Bhagavatam* is the natural commentary on the *Brahma-sutras*. This is stated in *Garuda Purana* —

*artho 'yam brahma-sutranam
bharatartha-vinirnayah
gayatri-bhasya-rupo 'sah
vedartha-paribrmhitah
grantho 'stadasa-sahasrah
srimad-bhagavatabhidhah*

"The *Srimad-Bhagavatam* is the authorized explanation of *Brahma-sutras*, and it is a further explanation of *Mahabharata*. It is the expansion of the *gayatri-mantra* and the essence of all Vedic knowledge. This *Srimad-Bhagavatam*, containing eighteen thousand verses, is known as the explanation of all Vedic literature."

However, since Sankara commented upon the pristine teachings of Vyasa found in the *Brahma-sutras*, it was the duty of the Vaisnava *acaryas* such as Sri Ramanuja and Sri Madhva to counter his doctrine of illusion and present their own commentaries.

Sri Sri Radha-Govindadeva



Sri Baladeva Vidyabhusana was challenged by the Ramanandi sect in Galta as to why the gaudiyas claimed to be affiliated to the Madhva *sampradaya* when they differed in philosophy to them. Again, this was a point of *rasa-vicara* because the gaudiyas worshiped the Deity of Govindadeva, regarding Him as superior to the form of Narayana. This is a point which will be discussed in a later chapter.

In order to prove the validity of the gaudiya *sampradaya*, Baladeva was told by the Ramanandis that it would be necessary for him to produce a commentary on the *Vedanta-sutras* supporting the gaudiya philosophy of *Acintyabheda-bheda tattva*. Baladeva did this in seven days and called his commentary the '*Govinda Bhasya*.'

His *bhasya* was so profound and complete that the opposition was silenced. Considering the fact that the Madhva sect have not explained the intricacies of *rasa-tattva*, it would have been futile for the gaudiyas to refer to Madhva-acarya's commentary as their own.

Our Tattvavadi friends have referred to Madhva's commentary on the *Vedanta-sutras* as 'exhaustive', inferring that there is nothing else to be said on the subject. We therefore raise the question, why did Jaya Tirtha write his *Tattva Prakasika* commentary to Madhva's *Vedanta-sutra-bhasya*? Why did Raghavendra Tirtha write his *Tattva Manjari* commentary on the *Anu-bhasya* of Madhva? Why did Trivikrama need to write his *Tattvapradipa* commentary? In fact, all of the works of Madhva-acarya have been commented upon by many *acaryas* following in the Dvaita line.

Baladeva Vidyabhusana

OBJECTION: You have explained that Baladeva Vidyabhusana accepted nine basic tenets of Sri Madhva-acarya, yet Sri Caitanya Himself only accepted one point and rejected the philosophy of Madhva. This seems to be a contradiction.

REFUTATION: In the *Caitanya Caritamrta* (Madhya 9.277) Sri Caitanya Mahaprabhu addressed the *acarya* of the Tattvavadis thus -

*sabe, eka guna dekhi tomara sampradaye
satya-vigraha kari' isvare karaha niscaye*

"The only qualification that I see in your *sampradaya* is that you accept the form of the Lord as truth."

It is not that Sri Caitanya rejected Madhva's philosophy (2), rather, he rejected the erroneous, distorted dogma which had entered the *sampradaya* of Madhva-acarya at that time. (3) This is the reason why Mahaprabhu used the phrase '*tomara sampradaya*' (your *sampradaya*) rather than 'our *sampradaya*' — in order to establish that He did not subscribe to the philosophy that was being propounded in the name of Madhva. Later, in the 16th Century, these inconsistencies were corrected to some extent by the great reformer Sri Vadiraja Tirtha. (4)

The major principle established by Sri Madhva-acarya was that the Lord and His creation are real and that the *jiva* is eternally subservient to Isvara - the nine *prameyas* enhance these points. In this way



the gaudiyas strictly follow in the footsteps of Madhva-acarya.

OBJECTION: The gaudiyas accept Narada Rsi as the *guru* of Vyasa, whereas the followers of Madhva contest this since Vyasa Mahamuni needs no *guru* being a full incarnation of Godhead.

REFUTATION: This argument is foolish. Other incarnations of Godhead have accepted *gurus* — Sri Ramacandra accepted Vaisistha Muni as His preceptor and Sri Krsna accepted Acarya Sandipani. The acceptance of a spiritual guide by the Supreme Person is not a mundane activity. He does this to teach the importance of accepting a *sat-guru* to the minds of ordinary men. Therefore Sri Krsna tells Arjuna in *Bhagavad-gita* (3.23) -

*yadi hy aham na varteyam
jatu karmany-atandritah
mama vartmanuvartante
manusyah partha sarvasah*

"For if I ever failed to engage in carefully performing prescribed duties, O Partha, certainly all men would follow My path."

Furthermore Sri Krsna says in the Fourth Chapter of Gita, *dharma-samsthapanarthaya*, " I come to establish religious principles." By His acceptance of a spiritual preceptor, His Godhood is not affected. To suggest such a thing is simply atheism.

OBJECTION: Padmanabha Tirtha, Nrhari Tirtha, Madhava Tirtha and Aksobhya Tirtha are listed by the gaudiyas as having a *guru-disciple* relationship. However, it is an indisputable fact that these four personalities were all direct disciples of Sri Madhva himself.

REFUTATION: In his *Prameya Ratnavali* (v.7), Sri Baladeva Vidyabhusana writes —

*sri krsna brahma devarsi, badarayana samjnakan
sri madhva sri padmanabha, sriman nrhari madhavan
aksobhya jaya-tirtha sri, jnanasindhu dayanidhi
sri vidyanidhi rajendra, jayadharma kramadvayam*

*purusottama brahmanya, vyasa-tirthams ca samstumah
tato laksmipatim sriman, madhavendran ca bhaktitah
tac-chisyan srisvaradvaita, nityanandan-jagat-gurun
devam-isvara-sisyam-sri, caitanyan ca bhajamahe*

"Sri Krsna's disciple was Brahma, whose disciple was the sage of the demigods, Narada. His disciple was Badarayana (Vyasa) whose disciple was Madhva. His disciple was Padmanabha, whose disciple was Nrhari. His disciple was Madhva whose disciple was Aksobhya, whose disciple was Jaya Tirtha. His disciple was Jnanasindhu, whose disciple was Dayanidhi. His disciple was Vidyanidhi whose disciple was Jayadharma. His disciple was Purusottama and his disciple was Brahmanya whose disciple was Vyasa Tirtha. His disciple was Laksmipati and his disciple was Madhavendra whose disciples were Isvara,

Advaita and Nityananda the guru of the whole world. Another of his disciples was Sri Caitanya who we offer our respects to."

Similar verses are also found written by other gaudiya *acaryas* such as Sri Kavi Karnapura, Srila Visvanatha Cakravartipada, Narahari Cakravarti, Devaki Nandana and Srila Sarasvati Thakura.

It is a fact that Padmanabha, Nrhari, Madhava and Aksobhya were all contemporaries and direct disciples of Sri Madhva Muni. However, this does not rule out the fact that there was a *siksa* link between them, especially when one considers that Padmanabha was senior to Nrhari, Nrhari was senior to Madhava, and Madhava was senior to Aksobhya, who was the last initiated disciple of Madhva-acarya. This listing is given, since in the *parampara* of the gaudiyas, *siksa* is considered to be more important than *diksa*.

Although Madhva was given initiation by Acyuta Preksa, the gaudiya vaisnavas place more stress on the relationship between Madhva and Vyasadeva. This is because the *siksa* he acquired from Vyasa was of more importance from the transcendental perspective than that which he accepted from Acyuta Preksacarya.



Therefore, the Madhva *Parampara* reads as follows:

Hamsavatara — Brahma — Caturana — Durvasa — Jnanasindhu Tirtha — Garudavahana Tirtha — Kaivalya Tirtha — Jnanisa Tirtha — Para Tirtha — Satya Prajna Tirtha - Prajna Tirtha — Acyuta Preksa — Madhva, etc.

Whereas the *Parampara* of the gaudiyas reads as:

Krsna — Brahma — Devarsi Narada — Vyasa — Madhva etc.

It is sometimes said that Padmanabha Tirtha was the *diksa-guru* of Nrhari Tirtha, but this is not supported anywhere. However, since Padmanabha Tirtha was senior to Nrhari, it would only be natural that he would impart important *siksa* to him. The same principle applies to Madhava Tirtha, Aksobhya Tirtha and all those *acaryas* after them, namely Jaya Tirtha, Jnanasindhu Tirtha, Dayanidhi Tirtha, Vidyanidhi Tirtha (Vidyadiraja), Rajendra Tirtha, Jayadharma Tirtha, Purusottama Tirtha, Brahmanya Tirtha, Vyasa Tirtha and Laksmipati Tirtha.

OBJECTION: There is mention of the names Jnanasindhu, Dayanidhi and Laksmipati Tirtha in the gaudiya *Parampara*, yet no one of that name is found in the *Parampara* lists of the Madhva *sampradaya*. We may therefore conclude that these personalities did not actually exist.

REFUTATION: The very fact that there is no mention of these names in any Madhva records does not negate the fact that such persons existed. It simply means that they never held a pontifical position in the Madhva *sampradaya*. Those renunciates of the Dvaita school who were never heads of any *mathas* are known as '*bidi sannnyasis*' (stray *sannnyasis*) in the Kannada language. (5) Even Madhva scholars acknowledge that Vyasa Tirtha may have had a follower called Laksmipati. (6)

This argument does not stand, considering the lack of information you have on your own *sampradaya-acaryas*. You have scant information even about the direct disciples of Madhva-acarya, what to say of those who appeared after them? For example, every orthodox Madhva is familiar with the

Mangalastakam and it is part of his *nitya-kriya* to recite it daily. However, it is still contested as to who composed it. Some say Sri Vadiraja Tirtha, others are in favor of Sripadaraja (Laksminarayana Tirtha). There is no precise information, only conjecture.

Just as our detractors deny the existence of a number of *acaryas* in our line, their logic can just as easily be used to argue that *acaryas* who pre-dated Madhva, such as Satya Prajna Tirtha, Prajna Tirtha, Durvasa etc. never existed and were simply the concoction of Narayana Panditacarya when he composed his '*Mani Manjari*' in order to add historical and traditional credibility to his *parampara*. Similarly, it can also be questioned as to what transpired within the Madhva school after Prajna Tirtha, since it is admitted by them that there is a gap of over 400 years before the line starts again with Acyuta Preksa. (7)

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OBJECTION: Since Madhavendra, the disciple of Laksmipati Tirtha, has the *sannyasa* title of 'Puri' (which is a *dasanami* title used by the Sankarites), how can you say he is coming in the line of Madhva?

REFUTATION: The title 'Puri' is indeed one of the ten *sannyasa* names used by the Sankara *sampradaya*, the others being Tirtha, Asrama, Sagara, Aranya, Vana, Giri, Parvata, Bharati, and Sarasvati.

It was in vogue with the members of the Madhva sect that *sannyasis* converted from the Sankara school were allowed to retain their titles rather than change them to 'Tirtha'. This was done in order to demonstrate their victories over *Mayavada*. It could be deduced that Madhavendra Puri must have been either a direct convert or the disciple of such a convert.

Whichever way it may be, we gather from this that previously Sri Madhavendra had taken *sannyasa* in the line of Sankaracarya from a renunciate of the Puri order. However, as an *acarya* who taught the highest elements of Love of God, we must also accept that his *diksa* could only have been in a genuine disciplic lineage. His faith and love for Sri Krsna was far too sublime and deep to keep him within the bounds of the Madhva school itself, what to say of the illusory misconceptions of the *sampradaya* of Adi Sankara. (8)

Since it is mentioned by the gaudiya *acaryas* that Madhavendra's *guru* was Laksmipati Tirtha, we conclude that his *diksa* was in the line of Acarya Madhva, though he may have accepted formal *sannyasa* in the line of Sankara. Mahaprabhu Himself took *mantra-diksa* from Isvara Puri (Madhavendra's disciple) and *sannyasa* from Kesava Bharati of the Advaita line.

This was also the case of Madhva-acarya who took *diksa* from Acyuta Preksa, a *sannyasi* in the line of Sankara. (9)

OBJECTION: But according to the '*Mani Manjari*' of Narayana Panditacarya and other works of Madhva scholars, Acyuta Preksa was actually in the genuine line from Hamsavatara to Lord Brahma which delineated the pure Vaisnava teachings. Due to the forceful nature of the Mayavadis at that time however, the Brahma *Sampradaya* was forced to go underground and adopt the garb of Advaitins.

REFUTATION: As we have previously mentioned, it may be argued that your *acaryas* have written such in order to add credibility to their *sampradaya*. There is no strong evidence to support the idea that Acyuta Preksa was a Vaisnava prior to meeting Sri Madhva-acarya. You can only point at the texts written by your own *acaryas*.

The same arguments that you fling at the gaudiyas, can certainly be used against your sect in the same manner.

Our young detractors seem very keen to malign the gaudiya vaisnavas in so many ways, calling their philosophy a "*hotchpotch presentation*" "*fit to be thrown in a dustbin.*" "*far fetched*", "*rubbish*" "*hogwash*" and a "*perverted Kali-yuga philosophy to please every Tom, Dick and Harry*". They have insulted prominent gaudiya acaryas calling them "*deluded*", "*Pseudo-vaisnavas*", who "*lack any understanding of real philosophy*" whose purports are "*a travesty*", "*ludicrous*", "*very stupid*" "*very poor*" and "*cannot be taken seriously*" which are something that "*should be given up*" because they represent "*something which is definitely not a Vaishnava tradition.*"(10)

Although these persons rant about how *Dvaitavada* is superior to all, and how Madhva is the greatest exponent of Vaisnava philosophy the world has ever seen, the fact of the matter is that the glories of Madhva have been spread all over the world by the Gaudiya Vaisnavas, specifically His Divine Grace Srila A. C. Bhaktivedanta Swami Prabhupada and his followers.

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OBJECTION: Under the circumstances, no real follower of Acarya Madhva will accept your *sampradaya* as genuine, neither would they accept you or your acaryas as Vaisnavas!

REFUTATION: By making such an arrogant blanket-statement, you have condemned some of the present-day acaryas in your own lineage. For example, Sri Visvesa Tirtha Swamiji of Pejagara Adhoksaja Matha had this to say about Srila Prabhupada —

"Sage Bhagiratha only brought the divine Ganga from heaven to India, but Swami Prabhupada brought the Bhakti-Ganga down from above and flooded the whole world!"(11) [See Video Page.](#)

"We are simply specks of dust at the feet of the disciples of Swami Prabhupada who are spreading the message of Bhakti and the Bhagavata all over the world."(12) [See Letters to the Editor.](#)

Sri Visvesa Tirtha Swamiji has also been magnanimous enough to request gaudiya vaisnavas to perform *nama-sankirtana* in Udupi on many occasions. It would seem most incongruous for him to invite a bogus theological school of thought to chant the names of the Lord at such an important function as the *paryaya* ceremony. Although the revered Swamiji may not agree in total with the philosophy of the gaudiya school, he is noble and bold enough to publicly acknowledge it's contribution to humanity at large, and accept the gaudiyas as a branch from the Madhva *sampradaya*. This was confirmed in writing by Pejagara Swami himself in an official letter. See [Asta Matha Swami Letters Page.](#)

Some people may try to cover up the above statements spoken by the Swamiji, explaining that he is simply being polite and trying to be harmonious and friendly. However, we, at least, find it hard to believe that someone of the straightforward nature of Sri Pejagara Swamiji would compromise the philosophy and mood of Madhva. Did the Swamiji ever express such eulogies for Jayendra Sarasvati, Bharati Tirtha, Ganapati Sacchidananda, Sai Baba or any other such personage? Were they or their followers ever invited to annually participate in an important function in Udupi? We would deem it highly unlikely.

CONCLUSION: It can therefore be concluded that the gaudiya vaishnava parampara is a genuine branch of the Madhva sampradaya, although it is acknowledged that there are certain differences in the *sadhana* (process) and *sadhya* (goal) of the two schools.

We wish to point out here that although we have presented argumentative objections to the antiquity of

the Madhva parampara, which has been presented by previous dvaita acaryas, such as Sri Narayan Panditacarya, in fact we find no fault in what they have said. We merely wish to point out that the arguments presented by the challenging party can logically also be raised against their own tradition.

As stated previously, it is the firm belief of the gaudiyas that the teachings propounded by Madhva-acarya are an important step in the evolution of theism culminating in the sublime *acintya-bheda-abheda-tattva* doctrine of Sri Caitanya Mahaprabhu.

(1) *sri madhvamatte harih paratarah satyam jagattattvato bhinna jivagana hareranucara nicocchabhavam gatah muktiranujasukhanubhutiramala bhaktisca tatsadhanam hyaksaditritayam pranamakhilamnayaikavedyo harih //*

(2) In his book *Life Teachings of Sri Madhwacharya*, the Dvaita scholar Sri C.M. Padmanabhacharya writes - "Sri Chaitanya steered clear of these subtleties. He did not trouble himself to build up a system or think of details for a code of religion. His life shows that he was an uncompromising Dualist (Dvaiti)." Although we beg to differ on certain points in this quote, it is interesting to note that such a revered Dvaita *pandita* as Sri Padmanabhacharya accepted Mahaprabhu as being in the Madhva line.

(3) *The History & Literature of the gaudiya vaishnavas and Their Relation to Other Medieval Vaishnava Schools* by Dr. Sambidananda Das p.99 - "Sri Chaitanya Himself visited the head-quarters of the Madhva sect at Udupi and had discussion with its head Raghuvarya Tirtha, but He differed from him as to the conception of *sadhya* and *sadhana*... Sri Chaitanya Deva and the writers of His sect accepted Madhva's views from his various writings and the particular line through which they traced their own origin to the Madhva sect, and that particular line was somewhat different from the main line of Madhva at Udupi during the 16th Century. Dr. Farquahar tells us that the Madhva Vaishnavas introduced the *kirtana* form of worship into their sect as the result of Sri Caitanya's visit to their head-quarters."

(4) Ibid p.99 - "It was perhaps Vadirajaswami Tirtha, later principal of Madhav's Sode Math, who introduced *kirtana* into the sect. His poem known as Harinama Sankirtana Sampradaya are (sic) still sung daily by the Dasakuta Madhvas at Rajatapitapura. These songs he first introduced at the Krishadevalaya temple there. He was a great poet and musician. He introduced Madhva's Dvadasa Stotra to be sung to the accompaniment of music at Madhva Math."

(5) *History of the Dvaita School of Vedanta and its Literature* by B.N. K. Sharma (Motilal Bannarsidas 1961) p.455

(6) Ibid p.525 "As for Vyasatirtha himself, there is nothing to show that he could not have had a North Indian disciple of the name of Lakmipati, who might have been initiated into the Bhakti Pantha, which he transmitted to Madhavendra Puri and other monks obviously of an Advaitic order."

(7) Ibid p.75

(8) For further information one should refer to [*The Pontifical Position of Sri Madhavendra*](#) by Srila Sridhara Deva Gosvami Maharaja and [*Conversations on Madhavendra Puri*](#) by Sripad B. G. Narasingha Maharaja.

(9) *History of the Dvaita School of Vedanta and its Literature* p.525 — "As a matter of fact, Madhva himself received orders from Acyutapreksha, who for all practical purposes represented an Advaitic order, so far as outward appearances went."

(10) All quotes courtesy of the Madhva Cyber Sangha.

(11) Excerpt of a Hindi lecture by [Pejavara Svami](#) at the opening of Srila Prabhupada's Puspa Samadhi, Sridhama Mayapura, February 1995. Respoken to our representatives on video (May 19, 2001) [See Video Page](#).

(12) Spoken at a public address in Udupi on the 750th anniversary of Sri Madhva-acarya. [See letters Page](#).

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